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ABSTRACT

These curriculum projects were produced by teachers who traveled to Egypt and Israel as part of the Fulbright-Hays Seminars Abroad Program. The materials developed by the educators were: Activities and Bibliography of Resources to Promote Student Involvement in a Class Study of Egypt and Egyptian Culture (Edith Baxter); Egypt at the Crossroads of Civilization: The Old Ways Change (Charlotte Nasser Byrd); A Comprehensive Unit on Israel for Sixth Graders Using the Five Themes of Geography (Joy Campbell; Janet Rinehart); Jerusalem: City of Peace (Frances S. Dubner; Bella Frankel); Eight-Year Old Mohammed Travels the Nile--Primary Grades Curriculum on Egypt (Monty Hawks); Taking Many Steps through Ancient and Modern Israel and Egypt (Tonya Houser); Lesson Plan: The Rise of Nazism and World War II--Stereotyping and the Holocaust (Jim Kelly); Promote International Understanding (Cynthia Kinstler); The Israeli-Palestinian Resolution: Homeland or Occupied Territory? (Bruce E. MaClean; Kelly A. Smith); Curriculum Project--Egypt (Kristine K. McCormick); Israel: A Land of Intensity (Linda Mager); Materials for Teaching Ethical Monotheism (Simmie Plummer); and Israel and Egypt (Mary E. Snethen). (DB)

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Compendium of Curriculum Projects for 1991 Fulbright-Hays Seminars Abroad Program Ancient and Modern Egypt and Israel June 20-22, 1991

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Curriculum Projects in this Compendium Include:

Activities and Bibliography of Resources to Promote Student Involvement in a Class Study of Egypt and Egyptian Culture
Edith Baxter, Lincoln Public Schools

Egypt at the Crossroads of Civilization: The Old Ways Change
Charlotte Nasser Byrd, Wilmington Christian Schools, Inc.

A Comprehensive Unit on Israel for Sixth Graders Using the Five Themes of Geography
Joy Campbell, Jordan School District
Janet Rinehart, Ashland City Schools

Jerusalem: City of Peace
Frances S. Dubner, Dunwoody School District
Bella Frankel, Jane Addams High School

Eight-Year Old Mohammed Travels the Nile - Primary Grades Curriculum on Egypt
Monty Hawks, Weber County School District

Taking Many Steps Through Ancient & Modern Israel and Egypt
Tonya Houser, Lexington Local Schools

Lesson Plan: The Rise of Nazism and World War II - Stereotyping and the Holocaust
Jim Kelly, Hacienda-LaPuente Unified School District

Promote International Understanding
Cynthia Kinstler, Island Heights School

The Israeli-Palestinian Resolution: Homeland or Occupied Territory?
Bruce E. MaClean, Oxbow High School
Kelly A. Smith, St. Raymond High School for Boys

Curriculum Project - Egypt
Kristine K. McCormick, Julesburg School District

Israel: A Land of Intensity
Linda Mager, Lawton Public Schools

Materials for Teaching Ethical Monotheism
Simmie Plummer, Valley High School

Israel and Egypt
Mary E. Snethen, Salem/Keizer Public Schools

Activities and Bibliography of Resources to Promote Student Involvement in A Class Study of Egypt and Egyptian Culture

Edith Baxter
1991 Summer Fulbright Fellow
Israel/Egypt: Ancient and Modern Civilizations
@ December, 1991

Activities and Bibliography of Resources to Promote Student Involvement in A Class Study of Egypt and Egyptian Culture

Beginning

To establish a base from which to work I have students in small groups brainstorm and then report back to the group at large what they already know about Egypt and what they can teach the rest of us. This varies from year to year but is always a good tuning in activity. I am surprised, often, at the sophistication and complexity of the knowledge the class possesses. I organize reported information into topics and prepare a chart for the class. We repeat this activity at the end of the unit to acknowledge the variety and depth of learnings acquired.

Egypt

2,650 B.C. - 3,000 B.C.
Middle East
Egypt is in North Africa
hot heat
Nile River
The Nile River is in Egypt
the Red Sea
near Libya
desert
sand it's sandy
sandstorms
oil
palm trees
quick sand
water
river
mirages

People
kings and queens
Ramses the Great
King Tut (died at nineteen)
had a mask made out of gold
The queens and kings wore
snakes on their head pieces
Cleopatra lived in Egypt
Many Egyptians wear cloths on their heads

Animals
snakes, cobras, rattle snakes, lizards
camels, dancing cobras

people ride camels and horses

Super Statues
cat statues
granite
stone

Gods and spirits
They worshipped gods.
Scarab beetle go

Buildings
minarets
pyramids
They drew drawings on the walls of the pyramids.
tents
out houses

Mummies
no brains when they are mummified
They wrap people up when they die.
They put mummies in pyramids.
They bury their kings and queens in big pyramids

Boats

Gold

Rugs

Edith Baxter: fulbright 1991 summer Reprt

Mapping Activities:

We spend considerable time working with maps and globes.

1. On a blank map students help each other find the following countries and bodies of water.

PLACES TO INCLUDE ON YOUR MAP

Countries:

Afghanistan
Africa
Bangladesh
Bhutan
Burma
Cambodia
China
Egypt
Europe
Finland
France
Germany
India
Indonesia
Iran
Iraq
Israel
Italy
Japan
Jordan
Kuwait
Lebanon
Mongolia
Nepal
North and South Korea
North and South Vietnam
Norway
Oman
Pakistan
Philippines
Poland
Romania
Saudi Arabia
Siberia
Soviet Union
Sri Lanka
Sweden
Thailand
Turkey
United Arab Emirates
Yemen
Yugoslavia

Bodies of Water:

Arabian Sea
Arctic Ocean
Bering Sea
Black Sea
Caspian Sea
Indian Ocean
Mediterranean Sea
Persian Gulf
Sea of Okhotsk
South China Sea
Pacific Ocean

2. In your note book define the following terms. Explain each term with specific reference to Egyptian geography

Delta
Tributary
Cataract
Lower Egypt
Upper Egypt

3. Draw a freehand map of Egypt.

a. Trace the Nile River in blue, including the Nile Delta.

b. Shade the Nile Valley in green.

c. Shade the desert areas in an appropriate color: red or orange-yellow.

d. Label and shade in blue the Red Sea, the Gulf of Suez, and the Mediterranean Sea.

e. Draw a black arrow to indicate the direction in which the Nile River flows.

4. Draw a freehand map of Africa. On your map indicate the location of Egypt label the following:

Mediterranean Sea
Lower Egypt
Upper Egypt
Nile River
Red Sea

Numbers

Students learn the symbols ancient Egyptians used for numerals. They count from 1-100 in ancient Egyptian numerals. They count by hundreds to one thousand. They explore the reasons ancient Egyptians didn't need zero.

Hieroglyphics

Students use hieroglyphic stencils, wheels and charts to make a cartouche of their name. These are illustrated, laminated and displayed around the classroom. Together we discuss the evolution of the Egyptian language system and discuss the significance of the Rosetta Stone.

Activities and Bibliography of Resources

Literature:

An Egyptian Craftsman. by Giovanni Caselli. Peter Bedrick Books, 1986.

Students in groups of three and four summarize and report back to the large group about the life of a scribe, the training required, the tools and equipment used , the role of the scribe in ancient Egyptian society. Group reports are posted around the room. Students write up individual summations and illustrate their accounts with sketches.

Bill and Pete Go down the Nile written and illustrated by Tomie dePaola. G.P. Putnam, 1987.

The Blue Faience Hippopotamus Illustrated by Alexandra Day. Green Tiger Press. 1984

Objects have stories. Students look through reference books to find examples of early Egyptian toys. They make models or sketches to share with the large group. Students tell the stories that the objects bring to mind or find a story that the object seems to symbolize and create their own retelling.

They perform this tale as a puppet play. They write their own script or use the one I have fashioned, included in appendix

Gods and Pharaohs from Egyptian Mythology by Geraldine Harris. Illustrated by David O'Connor. Schocken Books, 1982.

Students listen to the story, *Ra and his Children.* They read it to each other. After hearing it several times students are asked to retell the story independently. As a class we list names and events we think important to include. Students are asked to tell the story in their own words. Many students find the security of knowing the story freeing. I have used this technique for many years. I find it useful and diagnostically informative. Student work gives me a view of their listening skill, their understanding of story structure, their mastery of the conventions of written language.

I recently came across a book, *Read and Retell* , by an Australian educator, Brian Cambourne that explores this technique in detail. It is available in this country from Heineman in Portsmouth, Maine

The Day of Ahmed's Secret by Florence Parry Heide and Judith Heide Gilliland. Illustrated by Ted Lewin. Lothrop, Lee and Shepard, 1990.

This book gives students a picture of modern Cairo through the eyes of a six year old. It makes the point that literacy is not something to be taken for granted . We discuss the problem an enormous population presents for schooling. We remember and celebrate our own memories of learning to read and write.

Activities and Bibliography of Resources

The Golden Goblet by Eloise Jarvis McGraw. Puffin, 1985

This is an historical novel of ancient Egypt. It is rich in information. I read it aloud to students while we are studying ancient Egypt. It is a story of a young gold maker, his mean spirited half brother, a stone mason. The story is one of tomb robbers and adventure. Students take notes as I read. We keep a journal of aspects of ancient Egyptian life and times we learn through listening to the story.

Mara, Daughter of the Nile by Eloise Jarvis McGraw. Puffin, 1985. (originally printed 1953 by Coward McCann)

This historical novel by Eloise McGraw, is rich in detail and helps develop reader's understanding of the times. It has a romantic twist. Students with strong reading skill, read and comment on this title.

Reading/Drawing Activities

Students are asked to copy the following passages taken ior adapted from sources in the attached biobliography. Students are asked to read a series of selections exploring each topic. They prepare a series of illustrations and a written addendum to further develop the points made in the passages that follow. Students keep this work in a subject notebook. Students take pride in their work. They are careful to produce quality write up anddrawings.

The Scarab

The scarab was a beetle which the ancient Egyptians associated with new life or resurrection. The people wore a small image of the scarab, like a good-luck charm, to bring them life, health and strength. Egyptians made these charms or amulets, of a variety of materials: wood, stone, semi-precious gems, ivory, metal and faience.

Faience is made by mixing powdered quartz with salt and copper. Water is added to make a paste-like material which can be formed in a mold or shaped by hand. It is then dried, and placed in a fire. The firing process causes the material to turn blue, or blue-green, and forms a coating of shiny glass on the surface.

Eventually, scarabs were attached to mummies during the embalming process. Sometimes dozens of them were placed on the mummy - on rings, necklaces, bracelets or even scattered among the bandages. Eventually scarabs were placed on the heart, the organ which the ancient Egyptians considered the seat of intelligence and feeling. These heart scarabs were inscribed with a magical spell from the Book of the Dead. If a spirit read the spell at the weighing of the heart before Osiris, it would be granted eternal life.

1. Find and draw several objects made of faience.

2. Draw a scarab.

Activities and Bibliography of Resources

Egypt is the gift of the Nile. The Nile River Valley is shorter in length and much narrower than the state of California. Upper Egypt extended through the higher ground of the Nile River Valley from Nubia to the delta. It used the falcon as its symbol. Lower Egypt consisted of the delta area and was symbolized by the cobra.

To Do:

1. Look through several books. Discover the types of daily-life activities you would expect to see along the banks of the Nile in ancient times. Look for the different ways the Egyptians used the Nile in their daily activities. Make drawings and notes to document your findings.
2. Look for types of animals you would expect to see.
3. .Make a collection of drawings, exploring the different types of boats you would have been able to see.
4. Make a drawing of a cobra and a falcon. Find and draw a picture showing the double crown of ancient Egypt. Read and find out about its importance. Which part represented Lower Egypt? Which part represented Upper Egypt?

The Nile

The Nile was the ka of Egypt. The Nile was a god. Egyptian society then and now was principally agricultural. The Nile is the world's longest river, coming out of Africa some four thousand miles to empty at last into the Mediterranean. The annual inundation, lasting from June to October brought to the entire valley as it continued to do until completion of the Aswan Dam in 1966, rich silt. As many as five crops a year could be gathered if one worked long and hard, built and tended canals.

The fields were kept watered by canals fed with water from the Nile. Water was raised over the bank to the higher levels of the canal by shadufs. These were poles on pivots with a clay weight on one end that balanced a bucket at the other.r

To do:

1. Draw a shaduf.
2. Draw a worker working the land.

The Egyptian year consisted of three seasons of four months. Each month had thirty days making a year 360 days long. The Egyptians then added five days as gods' birthdays. They did not add on the day we add on each leap year. Every so often they would have to make an adjustment to make the calendar right again.

The new year began with the rising of the Nile water. The sowing season began when the Nile flood had subsided. The summer season was harvest time. The grain was threshed and stored in granaries. Scribes kept written records of the grain that was stored and taken out for use.

1. Do some reading on what Egyptians ate. Write a paragraph describing what you find out.
2. Provide illustrations to document your findings.

The Pharaoh's Double Crown

The story of the Pharaohs begins 5,000 years ago, in about 3,100 B.C. At that time Menes, the ruler of Upper Egypt, the land that stretched from the base of the Delta to the first Cataract, conquered the Delta lands of Lower Egypt. He built a capital city at Memphis, and ruled over the two lands as the first of the Pharaohs. The white crown is the crown of Upper Egypt. The Red Crown is the crown of the Delta region. When Menes conquered Lower Egypt the two crowns were combined to form a single crown.

The Pharaoh was the ruler of all Egypt. His subjects believed that he was a god in the body of a man. It was thought he could do no wrong. People knelt down before him when they spoke to him. He was very much respected.

Students are provided with a template to make a double crown. Students read further and write in their notebooks of the historical importance of the double crown.

Students are asked to draw a picture of the pharaoh's double crown into their notebook. They label it to indicate the section that represents lower Egypt and the section that represents upper Egypt.

EGYPTIAN MEASUREMENT

In 6,000 B.C. the first known standards of measurement were established in the advanced civilizations along the Nile River . The **CUBIT** became the prime measurement. It was the bent forearm from the point of the elbow to the tip of the outstretched hand ... roughly 18 to 19 inches. The cubit was used in building all the pyramids! Each side measures 500 cubits and all measurements are in multiples ... or fractions of cubits. The perimeter (the distance around) of the pyramids measures 2000 cubits.

Early Egyptians also used the

SPAN the length between the tips of the thumb and little finger of the outstretched hand ... 1/2 a cubit or 9 inches.

The **PALM** ... the breadth of four fingers ... 1/6th of a cubit ... or about 3 inches.

The **DIGIT** 1/24th of a cubit ... the breadth at middle of the middle finger ... 3/4th of an inch.

From the division of the cubit into 24 digits and the division of a span into 12 digits, came the number of hours in a day and months in a year.

The **FOOT** was adopted just as the pyramids were being built. It equalled 2/3rds of a cubit, 4 palms, or 10 digits and measured about 12.16 inches.

The **FATHOM** was an ancient Egyptian measure equal to the length of the outstretched arms... about 6 feet. It is still used in nautical measurements internationally.

(adapted from Cooper Industries report, 1975)

Imagine that your are an ancient Egyptian. Measure items at home and in the classroom in Egyptian measurements. Use **SPANS**, **PALMS**, **CUBITS**, **FATHOMS**, **DIGITS** and **FEET**. Make sketches of the items you measure and record alongside the Egyptian measurement you used. Your work should be handsome enough to be entered into your Egyptian notebook with pride.

Activities and Bibliography of Resources

Pharaohs

The Pharaohs of Ancient Egypt by Elizabeth Payne

I The Rediscovery of Ancient Egypt p.3-19 A.D.1798 to A.D. 1822

Write a few sentences to explain the importance of the following names and terms.

Rosetta stone
Basalt
Major Pierre Bouchard
Napoleon Bonaparte
Pompeii
Champollion

You do not have to limit yourself to this text for information. You may find you want to check a dictionary or an encyclopedia for additional information. Make your answers lively and informative. Work carefully to use your wording. Be sure you own the information you record. Illustrations will enhance the quality of your account.

II The First Egyptians and the Dead Demigods p. 20 - From between 25,000 and 10,000 B.C . to 32,000 B.C.

In your own words tell what fascinates, puzzles, interests, intrigues you. In your write up make mention of the following:

Interesting facts about the Nile River
Names for Egypt
The first Kingdom
The second Kingdom
The third Kingdom
The first pharaoh of Ancient Egypt
Dynasties
Ka
Hapi
Pharaohs

Give specific details to make your account and document interesting and lively. Provide illustrations where pictures might help you make a particular point more carefully and clearly. Have a good time. I found this chapter interesting and hope you do too.

III "The Good God" - Pharaoh Cheops From about 2756 B.C. to about 2553 B.C. p. 40 - 63.

Use a similar approach to the one you used in earlier sections of this book to document what you have learned from reading and thinking about this chapter

Cheops
Ra
Provinces
Zozer
Mastaba
Imhotep
Tools
The importance to the Egyptians of preserving the body

IV Hatshesput

'She was, according to Egyptologist, James Henry Breasted, "The first great woman in history of whom we are informed.' (Payne p. 80)

Mummies

Students work in small groups to develop answers written and pictorial, to the following questions. Groups present findings to each other. Presentations are videotaped and critiqued.

1. Why did the ancient Egyptians prepare and wrap their dead to last forever?

2. Why were 'eyes' painted on the coffins? Draw a picture of the *Eye of Horus.*

3. How did the dead travel to the other world?

4. What were the ba and the ka?

5. Who were the embalmers and what did they do?

6. What was the *Book of the Dead?*

7. What were amulets. Describe (at least) three of them.

8. Why were tombs so important to the ancient Egyptians? What objects were put in them? What were painted and carved on the walls of the tombs and why?

9. Why were the dead buried in the desert?

10. Describe the different mourners at the funerals.

11. What is the ritual called 'the Opening of the Mouth"?

***12. Think. How are ancient Egyptian ideas of death and burial similar to our own.?

Ancient Egypt Projects

Students choose a topic or invent one. Class time is devoted to exploring the topic in depth. Students frequently choose to work in teams. Project work is done at home. Each student is required to make an oral presentation of his/her project to the entire group. Presentations are videotaped and parents are invited. Each project must include a written component and a project: a model, a series of drawings, or a demonstration. The written part is bound into a book and includes both information and imaginative work. The information piece is completed in class. Students are asked to put aside all reference sources and all notes. They write a three page paper summarizing what they have learned from their exploration. For the imaginative piece they might write of a day in the life of a particular person. They might prepare a travel log, they might write a skit or a story that includes background material they have acquired in their exploration.

1. Make a model of a mastaba. Develop a way to show the structure and the interior. Include a written phamphlet to guide those unfamiliar with the structure to what they are seeing when the look at your completed exhibit.

2. Make models of the houses ancient Egyptians lived in. Make the house of a nobleman. Make the house of villagers and farmers. You could use clay, cardboard, boxes. Along with your model develop a phamphlet to describe for others what the exterior and the interior of the houses were like. Develop a diary for a member of each house describing a typical day in their life to show others the way the houses you model were used.

3. Make a model of an ancient Egyptian sailboat. Look for examples of other boats used and develop models for them as well. Include a phamphlet describing the materials used in the construction of the various boats. Draw some scenes to show how the boats were used. Develop a phamphlet to show your understanding of the construction and use of these boats

4. Make models of toys. Learn one of the games children played and enjoyed. Teach it to the class. Make a phamphlet of your findings. Write an account of the ways a child in ancient Egyptian times would have played. Include examples of activities enjoyed by children of different ages, sexes and economic levels.

5. Find out about the music and musical instruments ancient Egyptians used. Make a pamphlet to accompany your models and illustrations. Describe a party where music was enjoyed. Write a diary account of someone who attended such festivities.

6. Create headdresses that the pharaohs and queens might have worn. Create a pamphlet of drawings detailing the costumes that would have accompanied such headdresses and the occasions they would have been worn.

7. Investigate how the Egyptians made clothing. How was linen made? What tools did ancient Egyptians use to make their clothing. Learn how to spin and weave and demonstrate your findings to the class. Make sketch books to show various forms of clothing worn by men, women, children, workers and nobles. You might like to end your investigation with a fashion show for class embers.

8. Find out what people ate. Prepare some simple foods for the class to try.

9. Bread was important to the Egyptian diet in ancient times. It still is. What grains were use? How was the grain prepared? What kinds of bread did Egyptians enjoy? Can you make some and let us taste it. Make a pamphlet describing the process of growing the grain, harvesting it and preparing the bread.

10. Work to really understand the process of making a mummy. Make some models to illustrate the various stages involved in the preparation of a mummy. Be prepared to describe the function of the canopic jars.

11. Learn some of the theories of how a pyramid was constructed. Make models of tools and equipment used to construct pyramids.

12. Make models of vases, canopic jars, water jugs, bowls, storage jars for scrolls and grain. Learn how the Egyptians obtained their clay and how they formed it and made it strong enough to survive.

13. Investigate the making of papyrus. Learn about the Book of the Dead and the development of Egyptian writing. Learn what the training and work of a scribe entailed.

14. Make models of the figure that were place in the tombs. Explain their purpose and what their presence in the tombs tell us about ancient Egyptian society.

15. Make a model of a sphinx. Investigate the use and story or legends behind the Egyptians love of the sphinx form.

Class Projects

Students sometimes choose to make part of the classroom into a model of a tomb. They paint the walls in a fashion that represents the type of drawing found on tombs in the Valley of the Kings. They build a sarcophagus and place inside a mummy. They invite visitors to view their work.

Food

With parent help students are given opportunity to taste some Middle Eastern foods. Sometimes this is in the form of a simple tasting party; sometimes it takes the form of a full banquet with students making selected dishes and sharing them with each other. Students like to dress appropriately for the occasion.

The Egypt Game

Students read The Egypt Game by Zilpha Snyder. We read this as a class text. For students who are not ready to read this text independently I have read the entire text into a tape recorder and have made several sets of these tapes. Students take the tapes home for homework and listen to the text on tape. They are encouraged to use class independent reading periods to listen to available tape copies.

The following are a collection of activities I have designed to deepen meaning of the text with students.

The Egypt Game by Zilpha Keatley Snyder

1. **The first page.** How many words can you find that build a feeling of being old? What words would you use to describe the way the book begins. What feeling does it give you? What is it that makes you want to turn the page?

2. **"Smiles, a real smile, small and quick...."** Writers are observers. Look around you at the people you know. Look for situations that make people smile with real feeling. Choose three scenes to describe in your journal. Work to build the scene effectively

3. What dates are important so far to the story? When does the action start? **Draw a story line** to show the action as it has developed so far. What do you know to record?

4. Look on the page where April and the Professor are in the store. Look for the line about a **dead-pan.** Look closely at this page. Find a sentence that helps you understand this phrase. Copy it out.

5. The author makes **two statements about children from an adult's point of view**. See pages 23 and 27. Find them and copy them out.

6. **Three times April tells the truth and in so doing says something about herself.** Can you remember where these are? Look for them and in you own words describe the scenes.

The Egypt Game by Zilpha Keatley Snyder

1. Collect **adjective phrases** as follows:

1) **large university** town p. 3

2) **strange old** man p. 3

3) **dusty shabby** store p. 3

4.) **dirty show** windows p. 3

5.) **faded peeling** sign p. 3

Find twenty five phrases.

2. **Think.** In your own words write why April behaves the way she does. What can you find in the text - in the book, to explain your point of view?

3. **Look around you.. Think.** How would you explain to someone unfamiliar with the term *Dead-pan* what this means?. Give an explanation in your words. Can you find someone you know, not in the class, who on occasion uses this facial expression? If you can you could build it in to your explanation to help show us your understanding of the term.

The Egypt Game by Zilpha Keatley Snyder

The Neighborhood

Pay close attention to the neighborhood, the setting, in which the story takes place. Read carefully. Collect facts. Reread the following pages attentively:

p. 3
p. 15
p. 43
p. 81

Make a diagram. Label and locate: Orchard Avenue, Casa Rosada, florist, doughnut shop, the billboard, the antique shop belonging to the Professor, the alley, the empty lot where the Egypt game is developed, Kamata Realty.

The Egypt Game by Zilpha Keatley Snyder p. 1-50.

SCENES TO ACT OUT:You will want to use some body motion to show the scenes effectively. You do not need to use every word but you will want to reproduce enough of the dialog to give a full sense of what is happening in the scene you select to convey to the class.

(5) 1. Act out: Show us the Professor in his shop. Show us the way the neighborhood reacts to him: the younger children, the teen age children, the adults. End with the Professor in his shop.

(4) 2. Act out: The Professor watching the beginning of the Egypt game. Show it from his point of view, as he describes seeing it.

(2)3. Act out: April and the Professor in the Professor's Antique store.

(2)4. Act out: April's initial (first) meeting with her grandmother. Act out: April in the drugstore.

(4)5. Act out: The meeting of April, Melanie, Marshall, Security and Mrs. Ross.

(2) 6. Act out: April and Melanie discovering each other's love for books.

(3)7. Act out: Playing 'The Family Game.' End with April's departure.

(3)8. Act out: The beginning of the Egypt Game from the children's point of view.

The Egypt Game p. 98-141

1. Read carefully with a partner the chapter Egypt invaded. **Note carefully how the author works to build the sense of tension.** Make a list of the events that she incorporates (works in) to create this mood. Find six or more

Note Marshall's behavior. In your own words explain .

Elizabethan Diplomacy a role for Elizabeth. Explain (Summarize what it is she does)

Ken and Toby alike yet different. How does the author work to develop our idea of these characters? Look back through the pages where they are introduced. Start a chart to show us the ways the author works to build our understanding of Toby and Ken. Look for the ways they act and react. Look at their behavior in different situations. Look at the things they say and their reactions to what others say. Look also for the ways the other Egyptians respond to them

Make a character comparison chart to show us what you find.

The Egypt Game p. 176 - 195

1. The momentum, the pace, of this chapter, is intense and fast-paced. As you reread this chapter with a partner, note the ways the author works to build the pace and your sense that something scary about to happen.

a. _____
b. _____
c. _____
d. _____
e. _____
f. _____
g. _____

2. Loom ..... lurk ..... slither. The author's choice of words is careful. Note the sentences where these words are used. Copy them out. Check your understanding of 'loom' and 'lurk.'

3. Note and reread the scene with April and Mrs. Hall. What is striking about the language and the way the author has chosen to convey this scene?

4. A real hero ..... Marshall is a hero. What seem to be the characteristics of a hero if Marshall's role is considered heroic? ... A change ..... in the hero.

The Egypt Game: GAINS AND LOSSES

GAINS:

Marshall gains courage. He's more helpful. He's not so scared . He's getting older - more independent. He's gaining independence. It's a growth situation for him. Marshall feels, "I don't need Security so much anymore. I can get along without you." Wins being a hero. He gained courage. He became brave.

April gains Caroline - she's closer to her. She gains a lot of friends. She gains

Students are asked togive their impressions of the central characters. They are expected to substantiate their impressions with detail from the text. They are asked to look for character growth and /or change.

April

April is very smart. She likes to correct people whenever she can to show she's smart. April's grandmother cares about her more than her mother doe. April's mother cares more about other things and doesn't spend time with April to talk about things. It makes April feel sad and not very happy. April's grandmother is nice and likes to spend time with her to understand what is happening.

At the end of the book, April changes by listening and understanding Marshall.

April, to be honest, I think, was a boring person. I really didn't like the book or April at all. I really like books with a big adventure better than I like this book. April doesn't connect to me because the things she likes are much different than the things I like. I wouldn't like to be her friend because she talks more about herself than other people.

April's mother was a movie star. When April moved in she talked about Hollywood a lot. At the end of the book she talks more about the Egypt game than Hollywood. When her mother asks her for Christmas April says she has other plans. She wants to stay with her friends. April is very precise and is never late for anything. At the beginning of the book April likes to go to Egypt. Near the end she gets bored of going and loses excitement.

I like to read about people who go on adventures and never lose excitement and I also like books which you have to get another book to finish the adventure.

Jesse

a friendship with the Professor. She gained a way to reach out. April gains a better relationship with Caroline, her grandmother. She gains a step-father. April gained a new home in the neighborhood of the Casa Rosada.

Melanie gains April and Elizabeth for friends.

The Professor gains the Egypt gang. He won friendship by stopping everyone being suspicious of him. He gains lot of business.

Ken & Toby gain 'girl friends'

Caroline gains a relationship with April

Dorothea gains quiet

The Egypt gang wins Christmas keys

Everyone in the neighborhood gains a sense of total safety because the murderer is caught!

LOSSES:

April loses Dorothea. April was lonely. She didn't like Marshall. She changes her mind about Marshall. She loses her loneliness. April lost Hollywood as a home.

Melanie doesn't loose anything. Melanie loses 'baby' Marshall

The Professor loses the dead-pan look.

Ken & Toby lose basketball

Dorothea loses a daughter

Marshall loses childhood. He lost Security.

The Egypt gang loses Egypt

Writing Tasks

The Egypt Game by Zilpha Keatley Snyder

*Besides she still put on her Hollywood act with people she didn't know, and worst of all, she got furiously angry when she was teased. (p. 52)

* Toby Allvillar and Ken Kamata were two of the biggest wheels in class, and if you were really hopeless they simply didn't notice you - it was as if you didn't exist. So when they started calling April, February, Melanie knew everything would be all right. It was teasing, maybe, but not the kind you use on outsiders. (p. 53)

Write about a situation you know of when you or someone close to you was being teased. Try to establish the scene well enough so that we can empathize with how you or the person you know felt about being teased in this way. Some teasing can be loving, a sign that we are really cared for and appreciated. Sometimes teasing can make us feel left out and excluded. Certain types of teasing are out and out discriminatory. This kind of teasing is abusive and mean. Mean teasing needs to be stopped. It takes courage to reach out and attempt to stop this kind of teasing. We all need to learn to have the courage to do so.

Think of a teasing piece. Make it come across. Put yourself into it.

****

*Heck, I guess everybody has something they're not very grown up about. (p.58)

****

*Caroline didn't seem to know how to talk about important or shocking things, and April wouldn't have asked her.(p. 71)

*April, in spite of her sophisticated ways, really didn't know much at all about certain kinds of things. The kind of things parents tell their children when they're alone together and other kids tell you if they know you really well. All April's information seemed to be the kind of things grown-ups let you overhear, and of course, nearly everything she could find in the children's part of libraries.(p. 72)

****

*There were other people in the neighborhood who were noted for their bad tempers or downright meanness, but their actions were predictable.

Be an observer. (Be considerate). Look closely at the way the people you know well do things. Describe some actions that are predictable. Describe these actions in sufficient detail to really make us see them and what they are doing.

****

*When April first told Melanie about her plan, Melanie thought it was just about the most exciting idea she'd ever heard.(p. 82)

The most exciting thing you've ever heard..... or done ... or heard that someone else you know has done

****

Disobedient...Downright Disobedient....Dangerous ....Deadly Dangerous
(p. 82)

Choose. Describe a situation from your own experience.

****

*Melanie had been almost hoping that Elizabeth would have her two sisters along. That would have put an end to the Egypt question without her having to say anything. (p. 83)

Think of a time when you've felt this way and were looking around for an excuse to avoid doing something.

****

*April nodded and her eyes flicked across Melanie's in the way they always did when their imaginations were tuned in. (p.86)

Think of a time you've felt this tuned into someone else. Perhaps it was an animal, not a person

The Egypt Game by Zilpha Keatley Snyder

Read through the following events. Think about the order in which they occurred in The Egypt Game. At the end, in the blank spaces, add three events that are not mentioned in this list.

Try to number all sixteen events, including the three you chose to add, in the order in which they happened in the story. For each event list the place the event occurred and the principal character or characters that were important in this part of the book.

Toby and Ken become part of the Egypt gang.

_____

The Egypt Game begins.

_____

April receives a disappointing letter from Dorothea.

_____

April gets closer to Caroline.

_____

A game of paperdolls

_____

Elizabeth moves into the Casa Rosada.

_____

Christmas keys

_____

April is attacked.

_____

Halloween night

_____

The Professor - a deadpan

_____

Peace sign

_____

Marshall looses Security.

_____

"Do you know anything about Gypsies?"

_____

A thriving business

_____

Children are not allowed outside.

_____

_____

_____

Egypt Bibliography of Basic Resources For Fourth Grade Program

Egypt Factual Information

1. Pyramid MacAulay, David. (cheapest? way to get these is thorugh Trumpet Club)
2. Eyewitness Books: Ancient Egypt. Knopf 1990 ISBN 0-679-80742X
3. A Family in Egypt Bennett, Olivia.. Lerner Publication Company, Minneapolis. 1985 ISBN 0-8225-1652-7
4.. Mummies Tombs and Treasure: Secrets of Ancient Egypt. Perl, Lila. Clarion Houghton Mifflin, 1987. Also available in paper.
5. The Riddle of the Rosetta Stone: Key to Ancient Egypt. Giblin, James Cross. Thomas Y. Crowell, 1990.
6. Exploring the Past: Ancient Egypt. Hart, George Gulliver Books Harcourt Brace Jovanovich, Publishers. 1989. ISBN 0-15-200449-1 ($14.95)
7. The Everyday Life of an Egyptian Craftsman. Caselli, Giovanni. Peter Bedrick Books, 1986.
8. Hieroglyphics from A to Z: A Rhyming book with Ancient Egyptian Stencils for Kids. Manuelian, Peter Der. Boston Museum of Fine Arts. 1991
9. The Making of the Past: the Egyptian Kingdoms by A Rosalie David. Peter Bedrick Books, 1988.

Egypt: Fiction/Folklore:

1. Sekmet the Stone Carver: A Tale of Ancient Egypt. Stolz, Mary. Illustrated by Deborah N. Lattimore. Harcourt Brace and Javonovich, 1988.
2. The Blue Faience Hippotamus. Grant, Joan. Illustrated by Alexander Day. A Star and Elephant Book. the Green Tiger Press. 1984.
3. Gods and Pharoahs from Egyptian Mythology. harris, geraldine. Illustrated by O'Connor, David. Shocken, 1983.
4. The Lion and the Mouse: An Ancient Egyptian Story. Translated from the Demotic and illustrated by Lise Manche. British Museum Publications, 1984.
5. Tales of Ancient Egypt. Selected and retold by Green, Roger, Lancelyn. Illustrated by Heather Copley. Puffin Books, 1984.
6. The Monster that Grew Small. Grant, Joan. Illustrated by Jill Karla Schwartz. Lothrop Lee and Shepard, 1987.
7. Mother Goose in Hieroglyphics Dover Publications, 1973.

Contemporary:

1. The Egypt Game Snyder, Zilpha. Dell, 1967. newbery Honor.
2. The Finding. Bawdin, Nina. Dell, 1985.

Historical Fiction:

1. The Golden Goblet. McGraw, Eloise Jarvis. Puffin Newbery Library, 1986.
2. Mara, Daughter of the Nile. McGraw, Eloise Jarvis.

Activities and Bibliography of Resources

Picture References:

1. Ancient Egyptians Picture Reference *#14* Brockhampton Press 1970, Great Britian.
2. Scenes From Ancient Egypt: A British Museum Colouring Book. British Museum Publications Limited. 1980 (46 Bloomsbury Street, London WCIB3QQ)
3. Ancient Egyptian Designs by Eva Wilson British Museum Pattern Books British Museum 1986 Museum

Activity Resources:

1. The Arabs: Activity Book British Museum Publications, 1987.

Religion:

The Muslim World: Religions of the World by Richard Tames MaCdonald 1987

A Resource List of Books Dealing With Issues of War and Peace

Egypt is a region of the world that faces many of issues of conflict. While engaged in studying Egypt and the Middle East students explore issues of war and peace through literature: novels and picture books. Students read both. They read widely and make notes in book logs of items for small group discussion. Groups are formed and issues discussed. Students choose a book to read in company of four or five other students. They meet regularly to discuss topics that arise. At the end of their reading and discussion students choose a way to share their discussion, their findings and the significance of the book they read to the rest of the class' members. These projects take many forms: plays, skits, posters, readers theater presentations. They are videotaped and parents are invited to view the presentations. The sessions are excellent and contribute meaningfully to student awareness of issues of conflict and strife. To end on a positive note we study peacemakers: people who have worked to change the world. Students brainstorm names with family and bring names to class for class consideration. We study peacemakers of past and present times.

Novels

1. A Boy of Old Prague
2. A Place Called Hiroshima Lifton
3. A Pocketful of Seeds Marlilyn Sachs
4. After the Dancing Days Rostokowski
5. Alan and Naomi Myron Levoy
6. Blitzcat Robert Westall
7. Calico Captive Speare
8. Carrie's War Nina Bawdin
9. Charlie Pippin by Boyd
10. Child in Prison Camp Takashima
11. Conrad's War Davies
12. Dawn of Fear Susan Cooper
13. Farewell to Manzanar Houston
14. Henry Nina Bawdin
15. In the Eye of War Maggie Chang
16. Jed
17. Journey to America Sonia Levitin
18. Journey to Topaz Uchida
19. Maniac Magee by Jerry Spinelli
20. My Brother Sam is Dead James Collier
21. North Of Danger Dale Fife
22. Number the Stars Lois Lowry
23. Other Bells to Ring Cormier
24. Peace Sendak, Natalie Babbitt and others
25. Phoebe the Spy Judith Berry Griffin
26. Roll of Thunder Hear My Cry Mildred Taylor
27. Sadako and the Thousand Flying Cranes Coerr

28.Scorpions Walter Dean Myers
29.Searching for Shona M. Anderson
30.Silver Days Sonia Levitin
31.Snow Treasure McSwigan
32.So Far From the Bamboo Grove Watkins
33.Summer of My German Soldier Bette Greene
34.Talk about a Family Eloise Greenfield
35.The Devil's Arithmetic by Jane Yolen
36.The Endless Steppe: A Girl in Exile Hautzig
37. The Land I Lost: Adventures of a Boy in Vietnam Huynh Quang Nhuong
38. The Fighting Ground Avi
39.The Fragile Flag by Jane Langton
40.The Island on Bird Street Uri Orlev
41.The Journey
42.The Little Fishes Haugard
43.The Machine Gunners Robert Westall
44.The Pig War Baker
45.The Pushcart War J. Merrill
46.The Sky is Falling In Pearson
47.The Upstairs Room Johanna Reiss
48.The Winged Watchman
49.Touch Wood
50.Twenty and Ten DuBois
51.War Boy Michael Foreman
52.We Couldn't Leave Dinah Treadgold
53.When Hitler Stole Pink Rabbit Judith Kerr

Picture Books and I Can Read book

1. The Wall Eve Bunting
2.Tom and the Two Handles Russell Hoban
3.The Faithful Elephants
4. My Hiroshima
5. No Fighting No Biting Minarik
6. Let's be Enemies
7. Hiroshima No Pika
8. How Many Days to America? AThanksgiving Story Eve Bunting
9. Bang, Bang Your're Dead Louise Fitzhugh
10. Rose Blanche

EGYPT AT THE CROSSROADS OF CIVILIZATION: The Old Ways Change

Slide Presentation with script
or
Video
Available on request

Charlotte Nasser Byrd
Wilmington Christian Schools, Inc.
Box 626 Loveville Road
Hockessin, DE 19707

ABSTRACT: *Egypt at the Crossroads of Civilizations* explores the impact that Egypt's ancient culture and heritage have had on the modern Egyptian's psyche. This presentation compares and contrasts the two worlds in which Egyptians live: one that propels them into the high-speed modern world of technology and western ideas, the other pulling them back to their ancient heritage and ancient ways.

PURPOSE: To introduce to the student the theme that Egypt, or any other region, is characterized by cultural and economic criteria such as religion or education. This theme requires that the student comprehend the power of self-image and how self-image affects the way a people develops.

OBJECTIVES: the student should be able to:

1. understand that historical perceptions or self-images affect culture.
2. understand that an adequate food supply has motivated mankind toward specific patterns of settlement, land use, social organization and environmental perceptions.
3. explore how a harsh environment such as the desert affects the development of civilizations, specifically its culture.
4. understand cultural perspectives, especially the role of women, in a traditional society and the influences that contribute toward change.
5. understand the problems of modern Egyptians and the frustrations in dealing with them.

EGYPT
CIVILIZATION AT THE CROSSROADS
The Old Ways Change

Slide Presentation with Script
or
VHS Slide Presentation
(20 min. 23 sec.)

Available on request

Mask of Tutankhamen:
From time immemorial, Egypt has exerted an irresistible fascination. Here the visitor can find mild climate and blue sky as well as a history rich in art and architecture. Almost everyone knows something about Egypt. When you think of Egypt, what do you think of? Do you think of King Tutankhamen and the wonderful treasures found in his unplundered tomb?

Gold sarcophagus of King Tutankhamen:
...or do you think of coffins of gold?

Ancient mummy:
...or do you think of ancient mummies of kings who have lain undisturbed in tombs for centuries.

The Pyramids at Giza:
Do you think of pyramids out on the desert...

Camels and riders on the desert:
...or do you remember old movies about desert sheiks carrying captives away on their camels to tents far out on the desert.

Colossus of Pinedjem (high priest of Amon) and female figure:
Some of you may remember school lessons about mighty pharaohs that inspire awe from the very sound of their names-- Cheops, Rameses the Great, and Thutmoses.

Sphinx:
Some may think about the sphinx who becomes older and more of a mystery each year. Ask any school child. He'll know something because there is an inexplicable mystic about ancient Egypt that defies understanding.

Workman sculpting statue:
While the visitor to Egypt thinks mainly about the ancient civilization that had one of the richest cultures of ancient times, the modern Egyptian struggles daily for a meager existence, often laboring among the glorious ruins of the ancient past.

Old Cairo dweller:
Each Egyptian, no matter what his social class, seems to carry a genetic imprint of pharonic days and is possessed with a dignity worthy of his ancient past...

Begging woman and children on Cairo street:
...but the contrasting memories of ancient glory and the reality of poverty level existence are often a focal point for the modern Egyptian's frustrations.

Tenement with boy flying kite from balcony:
Egyptians live in two worlds: 15 million live in the modern city of Cairo in tenements with few open spaces and little privacy...

Nubian village with donkey parked by the front door:
...the other 40 million live in mud-brick houses in desert villages along the Nile, such as this Nubian village. Here is a different world of extremely courteous inhabitants ready to invite the visitor to mint tea. The houses have brightly colored doors with their means of transportation stabled right outside the door.

The Nile as it flows through downtown Cairo:
Some Egyptians live in luxury and comfort along the Nile in modern cities such as Cairo...

Polluted canal:
...while at the same time others live along canals polluted by garbage and human waste. The people who live along this canal may not survive disease.

Wedding on a Cairo street:
You can see a modern wedding on the streets of Cairo...

Donkey cart loaded with kindling:
...or a donkey cart loaded with kindling which is contrasted with the modern city and its ways. Many Egyptians continue in the same traditions and livelihoods that they have had for centuries.

View of downtown Cairo and luxury hotels:
The two worlds can be seen in modern downtown, shopping malls where wealthy Egyptian women buy the latest fashions from New York, London, or Paris.

Open air market on a Cairo Street:
...But more often it is a world of the crowded, noisy, colorful, open-air markets.

Old farmer in hut:
The world of some Egyptians may be in a hut...

High rise in Cairo:
...for others it may be in a crowded high rise, with neighbors talking from window to window and where the outside walls of the building hold old tires or anything else that doesn't fit inside...

Farmer selling produce from his cart along a city street:
Much of Egypt's food industry is the same as it has been for thousands of years. Farmers still bring their products to the city by cart and sell directly to city dwellers in street markets or directly from the cart.

Meat hanging from hooks:
One can still find shops with meat hanging from hooks outside. The meat is often of dubious origin and age.

Drink stand on street:
It is also where people buy warm drinks and everyone uses the same glass...

Boy with basket of candy apples on his head:
...and where young children, who should be eating candy apples, are selling them...

Boy with pita tray balanced on head:
...and pita bread is delivered fresh from ovens by children who should be in the classroom, but instead are needed to help family income.

Jet airplane:
One world of Egypt is a high speed world of engines and technology...

Donkey drawn cart:
...the other is a world that still is as slow as an ox or donkey drawn cart.

Traffic jam in Alexandria:
...This traffic jam shows the conflict between the two worlds as tired workers explode into a heated argument, as they try to untangle modern cars and live animals.

Jehan Sadat:
Egypt is a world of 20th century Islamic women like Jehan Sadat, educated and working to give Arab women equal rights...

Woman driving cart loaded with sugar cane:
...but it is more commonly the harsh world of village women, 100% of whom are still circumcised.

Ancient felluca against the modern skyline of Cairo.:
Egyptians live in two worlds: one propelling Egyptians into the 20th century, the other always pulling them back to the ways of the ancient pharaohs.

Children in a Nile village:
Because they live in two worlds, many Egyptians are unsure of who they are. Many look to the modern world, but there are many problems that keep Egyptians from entering the modern world. A major problem today is that 3 out of 10 people in Egypt are under the age of 12. With so many of school age, providing education continues to be a major national problem. In addition, if and when education is completed, there are few jobs. When some of these children finish school, many may leave Egypt to work in oil-rich countries in the Middle East, such as Saudi Arabia or Kuwait, where jobs are available.

Ancient statue of a pharaoh's scribe:
In ancient Egypt, the man of learning had an honored position. Ancient pharaohs respected and rewarded the educated scribe.

Inner courtyard of mosque in Cairo:
Within the traditions of Islam, as well as modern life, education is still prized very highly.

Present day Muslin studying the Koran in the Mosque:
The Koran itself encourages and commands the faithful to seek knowledge by studying the Koran, the holy book of the Muslims.

Village girl:
This village girl might say that the only reason she wants to read is that she can understand Islam better.

The mosque courtyard:
Sometimes, instead of school, an informal class is held behind the mosque or in the mosque courtyard. This is called the "kuttab".

Two boys memorizing the Koran in the Kuttab.
The kuttab requires students to memorize the passages of the Koran with little or no explanation of the text.

Children studying in the kuttab:
Girls are allowed to join in the study, at least in urban centers. But for many students, in spite of universal free education laws, the kuttab is their only education.

Young boy and teen working on donkey cart:
Factors continue to keep children of peasant families from school. Parents need their children to work. They find it expensive to send children to so-called "free" schools where special dress, school supplies, and fees for tutors are necessary. Many need the money that children earn in order to buy basic needs, so children go to work instead of to school.

Boy on shoulder of young sister:
Because children need to contribute to family income, this baby is the responsibility of his 8 year old sister. As a result, she may only attend school when she does not have to babysit.

Mother and children selling soft drinks:
Children and their mother earn a living selling bottled drinks along a country road...choosing work instead of an education. High absenteeism among the poor makes the problem of education more complex.

Village street in upper Egypt:
Even after Egyptians have received an education, many still live in remote, rural towns which have few jobs and a low standard of living.

Wedding in an luxury hotel:
Another growing issue in Egypt today is concern over the status of women. This wedding may be the last time for this Egyptian girl to appear in public without the traditional galabaya and hair-covering or veil. Many critics of modern Egypt have expressed a fear that Egyptian women, traditionally and historically, more liberated than her counterparts in other Middle Eastern countries, may be losing some of her hard won freedoms.

Tomb painting of two women playing board games:
In looking back to ancient Egypt, upper class women as early as 1200 B.C. controlled their own income and seemed to have a great freedom to socialize.

Ancient prince and his wife:
There even seems to have been a rough equality between male and females in the ancient days as seen in this statue of a king and his wife.

The dwarf Seneb and his wife:
...the public tenderness of the dwarf Seneb to his wife would rarely be seen among modern Egyptians.

Queen Hatshepsut's inventory from fresco at Deir El-Bahari:
As a women in 1400 B.C., Queen Hatshepsut was able to launch an expedition to Punt. An inventory of the goods brought back from that expedition prove that it was possible for a woman to participate successfully in international business.

Statues of Rameses the Great from Abu Simbel:
It is only later in Egyptian history that we see stylized artwork of large, dominant male figures and diminutive, dependent female figures foreshadowing changes in equality for Egyptian women.

Fresco of a pregnant Queen Hatshepsut:
An early fresco of a pregnant Queen Hatshepsut shows an openness for women...

Sculpture from temple at Edfu:
...and figures of goddesses from later Greco-Roman periods seem to indicate a freedom for women at least in art that is progressively becoming more restrictive for the modern Egyptian woman.

Head of Queen Nefertiti:
In ancient days, the beauty of women was stressed, rather than hidden, as one can see in the sculpture of Queen Nefertiti. Veiling was not a part of the ancient customs of Egypt. We can only guess that the veiling may have originated in tribal custom of desert regions.

Group of women from a village along the Nile:
There seem to be many reasons for women wearing the veil: **economics**--there is no need to spend hard-earned money on expensive clothing; **protest**--to let everyone know they do not support the moral breakdown of their culture: **modesty**--to keep themselves from being seen by the lustful eyes of strangers: and now, **peer pressure**--it is becoming the thing to do, especially for young adults.

Veiled woman walking along street:
Even though veiling has been made to appear glamourous to outsiders by Hollywood, it, in reality, presents severe restrictions for women. The long garments, contrary to popular ideas that they are really cooler and that they insulate, are hot in an already arid desert climate...

Veiled women walking in the market:
...And as the women walk through the marketplace, their garments drag through the dust and the dirt.

Rural woman carrying heavy load of sugar cane:
In the rural areas, the black garments symbolize the hard agricultural and domestic labour that women do every day of their lives. The backward position of women is often attributed to the religion of Islam, but a closer examination shows it to be a result of the male-dominated culture of rural villages.

Completely veiled village woman:
In some cases, observers of the culture feel that veiling, especially the kind that completely covers the face, has dehumanized women and has transformed them into black "bundles" moving along the streets.

The Citadel and the Mohammed Ali Mosque:
The physical barriers of dress create other barriers, for rarely do women go to the mosques for prayers. They are not a part of the other activities that go on in the mosque such as political and social gatherings, where all sorts of important "deals" are made among Islamic men.

First Minister El Baz and Fulbrighters:
The leaders of Egypt, such as First Minister El Baz, look to a future that is also filled with visions of economic woes. The future is appears dark, for Egypt's land cannot produce the food necessary for an increase in population of 1 million people every 10 months.

Fishermen on Lake Nasser above the Aswan Dam:
The High Aswan Dam project, by providing hydro-electric power, once was considered Egypt's key to the modern world. It ironically has helped to contribute to Egypt staying agriculturally poor. Soil, once enriched by the overflow of Nile waters is now nutrient poor. Limited land makes the dangers of the use of chemical fertilizers and pesticides a critical issue. Lone fisherman on Lake Nasser fish in the same hard way of the ancient past.

Farmer in hut: Farmers in villages grub out a hard worked harvest of cotton, clover, food grains, and sugar cane.

Ancient form of irrigation--the shadoof:
Hard work with ancient equipment such as the shadoof make up the rhythm of farm life.

Ancient form of irrigation--the water wheel:
Many farmers have small plots unsuitable for modern methods and so they often continue to use old methods...

Chickens and livestock inside village dwelling:
Farmers and livestock of inferior quality share crowded rooms under the same roof.

Tomb painting of the baladi, ancient Egyptian cattle:
Village cows are descendents of the "baladi" which are recognized in this fresco painted 2000 years ago. They give only about 5 pounds of milk per day as opposed to good breeds from European stock.

Suez Canal University Veterinary School:
The government is encouraging breeding experiments on experimental farms, where student veterinarian, both male and female, crossbreed cows to increase milk yield...

Crossbred cattle taking a noon siesta:
...and to create cows better equipped to survive in the desert.

Tenement in Cairo:
Government help is sometimes too little and too late and the peasants, or farmers, leave the hard life of the village for the glittering lights of the city, where even the poor look rich. But, many end up living in crowded tenements, some in worse condition than before.

Farmers along the Nile.
Government plans include the constructing new farms on the Sinai desert. By offering newly developed farmland, the government intends to persuade unemployed farmers to become pioneers and to leave the over crowded city.

Sinai irrigation and road projects:
New roads and new canals have been built across the Sinai desert to link the Sinai with the Nile and civilization. The opening of this major canal system on the Sinai is expected for the spring of 1992 and water will pour down the canals to water the desert.

Sun flowers on an experimental farm on the Sinai:
An experimental farm out in the remote desert is already in operation. Test crops of sun flowers seed and for oils have been proven successful desert crops...

The henna plant:
...as well as, henna a popular dye for mid-east countries...

Peanut plants:
...and peanuts , recommended by President Jimmy Carter, a high-protein food are being grown and their success in a desert climate is being measured.

Sinai building project:
The Egyptians are also building settlements or industrial cities on the Sinai such as the "10th of October". These cities are planned to be industrial cities which will provide jobs for unemployed workers and relieve the pressure of overcrowded cities, especially Cairo.

Semi-permanent Bedouin dwelling on the Sinai:
This is not a popular project among the unemployed farmers, for few peasants are willing to become exiles in remote desert areas away from the green banks of the familiar Nile.

Cairo street scene with peasant workers:
Farmers believe that cities such as Cairo and Alexandria offer the most hope for them. And as long as the city provides jobs, they are content. They, in turn, offer the city a valuable element--cheap labor.

Homeless Egyptian using mosque as a shelter:
But if the city fails to provide them with jobs and they join the homeless, they and millions like them can turn quickly into a seething mob, desperate enough to support desperate men such as those in the fundamentalist Islamic Brotherhood.

Cairo city of the Dead and Citadel in background:
This then is the last and most important problem facing modern Egypt. There is much tension between the few who have much, among the majority of those who have very little. This is an explosive combination in Egypt, as well as in other states in the mid-east and Africa.

Sand clock:
Egypt struggles against time. It struggles against the clock to provide food, shelter, and jobs for its ever expanding population. It already is one of the most densely populated countries in the world. Yet, despite the problems, Egypt continues to view its past with pride and its future with hope.

THE END

*Research Unit on Ancient Egypt

grades 6-8

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De 19707

*Thanks to Harriet Torrence for sharing ideas.

EGYPT UNIT PLANS

Name_____
Date Due_____

Dear Student:

This project is designed to teach you the techniques that are necessary in completing a research project. Each problem will help you to develop a particular skill.

Read each problem carefully before you begin to work on it. Think of all the ways that you could present your material. Be as creative as you wish.

Keep this sheet of instructions in your notebook at all times. You are expected to have it with you every day so that I can check it at anytime.

Do all work in your neatest handwriting. All written papers are to be in ink or typed. (If the paper is typed, you must type it.) All drawing should be done on unlined paper that is available on the side table.

Books may be borrowed for one night only. They may be signed out any time after lunch period. We have over 150 books on Egypt in our library. You may wish to visit a public library, but it probably is not necessary. Books must be returned no later than after devotions. They must be available each morning for class. **YOUR COOPERATION IS APPRECIATED.** This will allow the librarian to get the books recirculated for 2nd period. Failure to have the book in by 8:40 will result in a fine of $.25 per day. Repeated late books will result in your inability to check out books. NEVER take out a book without signing it out.

next day	name	7A

PRESENT YOUR WORK WITH EXCELLENCE

1. Organize your finished problems into a notebook.
2. Check off problems as you finish them.
3. Keep your work in your notebook at all times.
4. Follow directions carefully. Many instructions will be given orally.
5. Label every problem with the number as well as the title.

I have read all the instructions. I understand that I have 5 weeks to complete this project. I understand that in addition to class time, I must do at least 3-4 nights of homework of at least 30-40 minutes each night during the entire 5 weeks.

_____
Signature of student

_____
Signature of parent

PROBLEM SHEET
Log

Date Completed	PROBLEM
	Problem I Chapter #5 Voc and Review --Definition and essay
	Problem II Map of Egypt--Map Skills
	Problem III Geography of Egypt--Oral notetaking
	Problem IV Periods of Egyptian History--Notetaking
	Problem V Famous Egyptians-- Skill in use of index
	Problem VI Hall of Fame --Mini report and bibliography
	Problem VII Crowns of Egypt -- Index skills
	Problem VIII Egyptian Writing -- Index skills
	Problems IX Egyptian Society -- Skimming techniques
	Problem X Irrigation
	Problem XI Seasons and Sun Dial/Water clock
	Problem XII Egyptian Engineering
	Problem XIII Egyptian Religion
	Problem XIV Religious symbols of the Ancient Egypt
	Problem XV The Nomes of Ancient Egypt
	Problem XVI Contributions of the Ancient Egyptians
	Problem XVII History Day Project--Group Cooperative

Keep a log of hours worked

Date	Hours	Date	Hours
	Total Hours=		Total Hours=

INSTRUCTIONS FOR EACH PROBLEM

Problem I -- Get a "bird's-eye" view of the Egyptians. Read chapter 5. Do the vocabulary and the review sections at the end of the chapter. Make sure to use the expository definition and essay. This should give you some background about Egypt. (Use with Cox, Kenneth. Miriam Greenblatt. and Stanley S. Seaberg. *Human Heritage: A World History*. Charles Merrill Publishing Co. Ohio: 1981.) Any text can be used.

Problem II -- Do the map labeling all the required places. Use all the map skills that you have learned. Refer to map instructions for Fertile Crescent for help.

Problem III -- The geography of Egypt will be covered through class lectures. This will be an opportunity for you to practice your skill in notetaking. This is an optional problem. The teacher will decide whether to use this problem or not. Fill out the following chart using *Goode's Atlas*.

Problem IV --Make an outline of the three major periods in Egyptian history. Points in the outline should include the differences in each period. Do not make a list of the dynasties of Ancient Egypt. Fill in this basic outline:

I. The Old Kingdom--or Age of Pyramids (dates)
II. The Middle Kingdom (dates)
III. The New Kingdom or Empire Age (dates)

Problem V -- Find out some information about some of the best known people in Egyptian history. **Using the index of books and encyclopedias only**, find the most important things about each of the following people. Each should only be a short paragraph long. Make sure that you paraphrase. Do not use the exact wording of your resource. This exercise is very important. You will sharpen the skills of research, paraphrasing, and summarization. Remember to include the things that have made this person remembered for thousands of years.

1. Menes (Narmer)
2. Khufu (Cheops)
3. Cleopatra
4. Thutmose III (Thotmose)
5. Amenhoptep IV (Ikhnaton)
6. Nefertiti
7. Ptolemy the Geographer
8. Gamel Abdul Nasser
9. Anwar Sadat
10. The present president of Egypt

Problem VI -- For each of the following write a report of approximately 350 words. For each report, include a bibliography at the end of the text. A bibliography is a listing of the books used in a special form used in research papers. Ask the teacher for instructions on doing a bibliography.

1. Hatshepsut (What's so special about a woman pharaoh?)
2. Tutankamen (Tutankhamen, King Tut)
3. Rameses II

Problem VII -- Learn about the significance of the pharaoh's crown. Draw:

1. The crown of Upper Egypt
2. The crown of Lower Egypt
3. The combined crown of Upper and Lower Egypt

Problem VIII -- Writing is one of the keys to understanding a culture. Ancient Egyptian hieroglyphics have fascinated men for generations.

1. Find out what a "cartouche" is. Since they come in pairs, make a pair using your own name and one which uses a sacred or holy name. Create your own.
2. The Egyptians used the first paper. In one or two paragraphs tell how ancient paper was made. Tell what materials were used for writing.
3. What was the Rosetta Stone? Summarize the important data about it.

Problem IX -- We can often gauge a society by the way women and children were treated. In good paragraph form tell about:

1. The role of women and children.
2. Leisure activities of the rich and poor.
3. Slavery. (Keep in mind that the Hebrews were slaves.)

Problem X -- The Egyptians depended on their use of Nile water to survive. Do some research on irrigation.

1. Draw the ancient method of irrigation THE SHADOOF.
2. Draw a map of Egypt which includes the "Faiyum". What was it?
3. Draw a map of Egypt which includes the Aswan Dam projects.

Problem XI -- The overflowing of the Nile on a predictable basis made the Egyptians conscious of time and they therefore developed a calendar featuring 3 major seasons.

1. Find what the 3 seasons were called and some information about them.
2. Draw a sun dial and/or a water clock. (If it has Roman numerals on it, it is not Egyptian.)
3. Draw an obelisk. What was its use?

Problem XII -- The pyramids of Egypt stand as a monument of an ancient people who felt so strongly about their religion that they left these monuments for all the modern world to witness. Not only are the pyramids monuments to their faith, but they are monuments to the tremendous engineering ability of a people who had no power-driven machines to aid them.

1. Draw a cross-section of one of the major pyramids.
2. Write a report about the pyramids. Emphasize the engineering skills that were used to build the pyramids. How were they built? What were the materials? Where did they get the materials? Who were the workers?
3. What is a MASTABA? Draw and label a mastaba.

Problem XIII -- It is often said that "all of the Egyptian life was only a preparation to die". The religious practice of the day illustrate this. Learn about their religion.

1. Why did the Egyptians mummify their bodies? How were mummies made? Answer in good paragraph form.
2. What is the **Book of the Dead?** What is included in it? What are instructions in it?
3. What are the Answerers or Shwabatis? (Ushabties)

4. Make a chart of the major gods and goddesses. There are hundreds. Find the 10-12 major ones.
5. Explain the Ka. What was Ma'at?

	God or Goddess	Realm ruled over	Symbol Used
ex.	Anubis -god	rules underworld	jackel head

Problem XIV -- The Egyptians had many religious symbols. Some of these are still popular and are seen in fashion and or religious cults. Learn these so that you can identify them when you see them. Attach any advertisements or music labels that you may find to this sheet. Draw each of the following and write a short explanation or its significance along side.

1. the scarab
2. the ankh
3. the sun disk
4. the sphinx
5. the phoenix

Problem XV -- The Egyptians carefully divided their land into nomes? Write a short report about them. Do we have something like this today? Draw or give an example of this.

Problem XVI -- Make a list of the contributions of the ancient Egyptian civilization.

Problem II

Name_____

Using Goode's Atlas, answer the following questions about the geography of EGYPT.

If it is 1:00 p.m. in DE in Egypt it is ?		29 Predominant Occupation	
pages 2-3 Square miles		212 Absolute Location, Cairo	Longitude Latitude
Population		Length of Suez	
4-5 Physical characteristics		Suez connects	_____ Sea to _____
6-7 Landforms		The Mediterranean Port	
8-11 Annual Tempera.	Jan Ju Ap Oct	The Red Sea Port	
Climatic Region?			
12-15 Precipitation	May-Oct-- Nov-Ap--		
16-17 Natural Vegetation			
18-19 Soil Description			
20-21 Population	/ square mile /sq mile of cultivated land		
22-23 Birthrate	/1000		
Deathrate	/1000		
Natural increase	% year		
24 Literacy Rate			
25 Major Language			
Major religion			
26 % of calories per capita			
Protein consumption			

Ancient Egypt Project Name _____

EVALUATION FOR EGYPTIAN UNIT

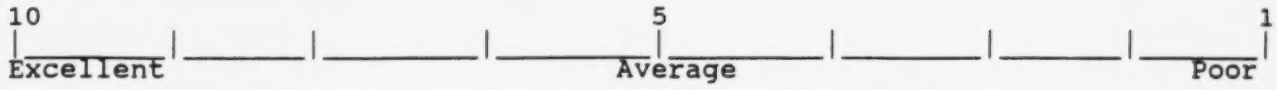
Completion of problems--all at least attempted	40 pts	_____
Problems completed accurately	30 pts	_____
_____ Total general appearance of unit		
_____ Accuracy of information		
_____ Completeness of information		
Development of Language and Research Skills	14 pts	_____
_____ Use of expository definition and essay		
_____ Labeling of all problems		
_____ Outlining skills		
_____ Map skills		
_____ Organization of Notebook		
_____ Bibliography skills		
_____ Followed oral instructions use of listening skills _____ Paraphrasing of written material		
Attack Skills and Independence	10 pts	_____
_____ Use of class time		
_____ Ability to work in an unrestricted environment _____ Ability to start own activities		
_____ Independence--willingness to try and then ask for help _____ Ability to work without interfering with the leaning of others		
Presentation of Art Work and Layout	6 pts	_____
_____ Drawings complete and carefully completed		
Total	100 pts	_____

O - Outstanding (A+ to B+)
S - Satisfactory (B to C-)
U - Unsatisfactory (D+ to F)

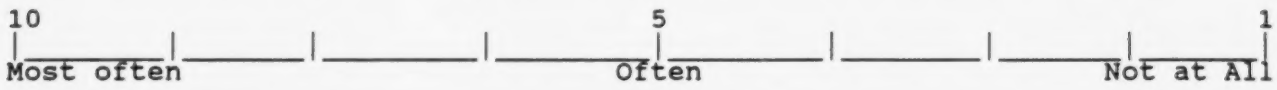
Additional comments:

OPINION POLL on the EGYPT PROJECT Mom____Dad____both___

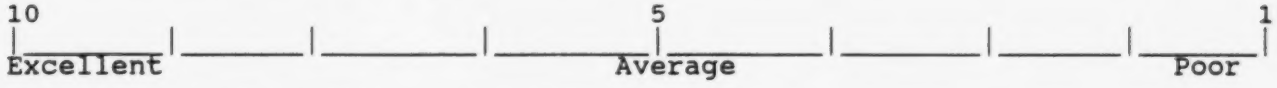
1. The written instructions were complete.



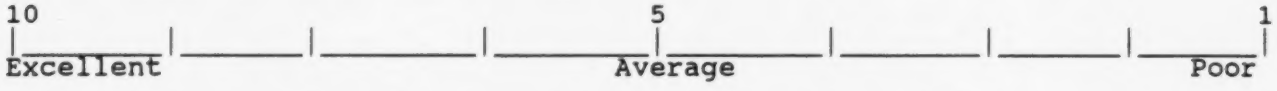
2. My child worked at least 3 nights/ week from Dec. 18th.



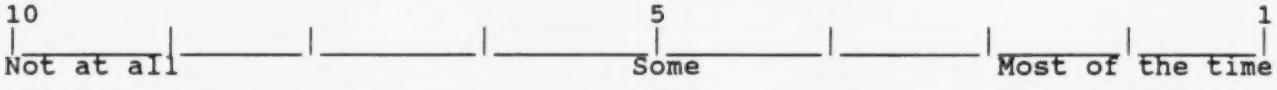
3. There seemed to be adequate number and selection of materials.



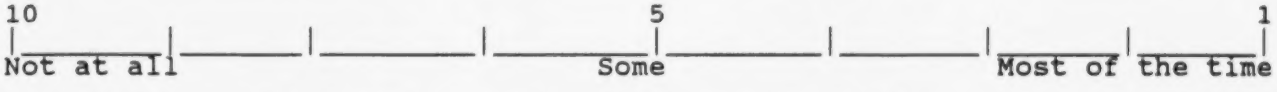
4. My child was challanged by the project.



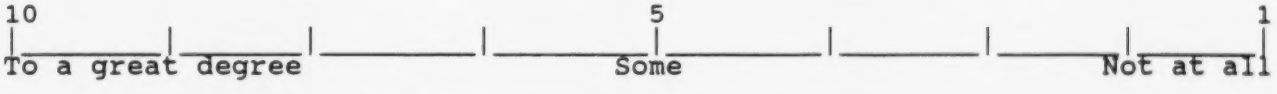
5. My child needed academic assistance during the project.



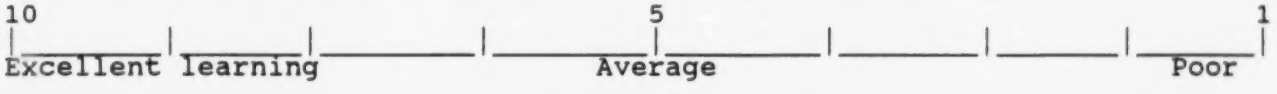
6. My child needed continual prodding to get the project completed.



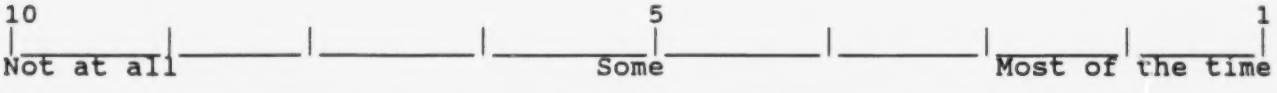
7. I felt my child gained competency in reseach skills.



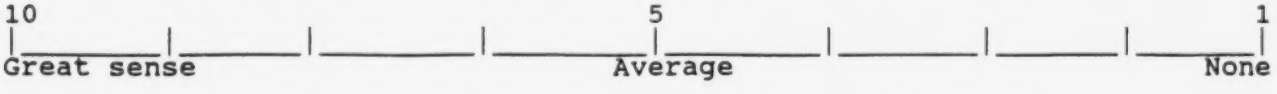
8. I felt my child learned from the Egyptian project.



9. I felt personal stress during this project.



10. I sensed my child had a sense of accomplishment on the completion.



ISRAEL

A COMPREHENSIVE UNIT ON ISRAEL

FOR SIXTH GRADERS

USING THE FIVE THEMES OF GEOGRAPHY

PREPARED BY:

JOY CAMPBELL
SALT LAKE CITY, UTAH

JANET RINEHART
ASHLAND, OHIO

ISRAEL

PURPOSE: To introduce and familiarize students with the country of Israel using the five themes of geography.

OBJECTIVE: Students will explore, examine, investigate, and discover Israel through the five themes of geography: location, place, human/environment interaction, movement, and regions. They will participate in activities that include cooperative learning, peer discovery, investigation, and other cognitive learning strategies.

BACKGROUND: Each of the five themes gives activities that can be used to increase student knowledge in that area. Teachers can use those activities that best suit a particular class. A minimum of one activity per theme should be used. Teachers and students should be familiar with the five themes of geography concept before beginning this unit. (see Appendix) Students should also begin to collect clippings from newspapers and magazines that relate to Israel.

TIMEFRAME: This unit is designed for approximately two weeks, but could be longer or shorter according to the activities chosen. It is recommended that as many of the activities as possible be completed for a comprehensive overview of Israel. Starred activities should be considered as optional.

LOCATION

ACTIVITY I: Students are arranged in cooperative learning groups. Each group should establish a recorder who will keep the data as found by the group. Each group should be prepared to share its information with the class or to give its research information to the teacher. Each group is given a world map and a globe. Within their group they are asked to do the following:

A. Identify Israel's location by giving the latitude and longitude coordinates.

B. Identify Israel's location by giving its relationship to it neighbors and major bodies of water.

C. Compare the size of Israel to the United States, the state of New Jersey, the Soviet Union, Egypt, and to the students home state.

D. Determine the distance between Jerusalem, Israel, and each of the following:

their hometown	Washington, D.C.	Mexico City,Mexico
Tokyo, Japan	Cairo, Egypt	Amman, Jordan
Riyadh, Saudi Arabia	Baghdad, Iraq	Al Kuwait, Kuwait
Damascus, Syria	Beirut, Lebanon	Ankara, Turkey

(Any place that would help give students a perspective on the relationship of Israel and other countries with which it comes in contact could be used.)

ACTIVITY II: Students will work with partners to create a map of the Middle East. Any of the following methods could be used in creating the map.

a. salt dough relief
b. topographical
c. construction paper, three-dimensional
d. product
e. any medium of your choice

Each team should be prepared to present its completed map to the class at which time they should explain their map and why the medium used was chosen.

ACTIVITY III: Each student will label on an outline map of Israel (see Appendix) the following:

Sea of Galilee	Dead Sea	River Jordan
Gulf of Eilat(Akaba)	Jerusalem	Tel Aviv
Bethlehem	Beersheba	Jericho
West Bank	Golan Heights	Gaza
Safed	Nazareth	Haifa
Mediterranean Sea	Netanya	Eilat

PLACE

PHYSICAL CHARACTERISTICS

ACTIVITY I: Students are organized into cooperative learning groups. Each group is to choose ten physical features of Israel such as the Negev Desert, the Dead Sea, or the Jordan Rift Valley. After choosing the ten features, the following should be completed.

a. Label each feature on a map of Israel
b. Write a brief description of that physical feature.
c. Compare each physical feature to a similar geographic feature in the United States.
d. Report to the class in either a visual display or in an oral report about the physical features researched.

ACTIVITY II: * Students could remain in the same cooperative learning groups or be assigned this as an individual research project. The group or individual will choose a topic within the physical characteristics of Israel and research that topic in depth. The topic could be general, such as mountains, deserts, bodies of water, or costal plains. It could also be a specific place such as the Negev Desert or the Dead Sea. The information researched will be shared in written or oral report form as well a some type of visual medium like a model, poster, or drawing.

PLACE

HUMAN CHARACTERISTICS

ACTIVITY I: Students are placed in cooperative learning groups. Each group is given a group of people that represent a segment of Israeli society to research and investigate. These groups should include:

a. Liberal Jew
b. Hasidic Jew
c. Orthodox Jew
d. Zionists
e. Palestinians
f. Bedouins
g. Druze
h. Soviet Jews

Each student within the group is to prepare a one page written report about the people researched. Each person shares his/her report within the group. Each group is to then select one report from the group to share with the class.

ACTIVITY II: Students will participate in any of the following, (depending upon availability) in order that they may experience the Israeli Cultural identity.

A. Share with students that the official language of Israel is Hebrew. Explain that Hebrew was considered to be a dead language because it was not used in conversations. With the development of Israel and the increase of the Zionist movement it was determined that Hebrew would become the official language of the people. Teach the students some basic words in Hebrew. These could include the following:

Shalom -- peace, a greeting, or good-bye

Boker Tov -- Good Morning
Toda -- Thank you
Mazol Tov -- Good Luck
L'Haim -- To Life

Kain -- yes
La -- no
Shmee -- my name is
Bvakasha -- please

B. Explain to students that the Hebrew alphabet is different from the one they use. Show the Hebrew alphabet (see Appendix) to the students. Let the students have an opportunity to write some of the letters.

C. * Once the students have practiced some of the letters in Hebrew have them determine which letters would be used to write their names. (If a Hebrew scholar is available within the community, have that person help determine what the student's names would be in Hebrew.) Each student could then write his/her name in gold paint. Students should remember that in Hebrew, the writing begins at the right and moves to the left.

D. Teach the students to dance the Hora.

E. Teach the students a folk song from Israel, such as Hava Nagela, Boker Ba, or Havenu Shalom Aleichem (Mockingbird Flight by Economy Publishers.) A reference for words and music to authentic folk music is A Treasury of Jewish Folksong by Ruth Rubin.

F. Explain to students that within the Jewish faith there are many dietary laws. Some of these include laws that refer to the preparation of meat, that prohibit the eating of pork, that do not allow the mixing of meat and milk products and having separate utensils and dishes for these foods. A meal that has been prepared following these certain dietary laws is said to be Kosher, which means pure. There are many foods that are associated with Israel. Let the students taste some of these foods. The teacher should choose foods that are available within that community and are economically possible within the classroom. Some of the foods are falafel, pita, blintzes, dill pickles, vegetables, fruits, cheeses, and cracker bread (Matzo, which means unleaven bread, has been used since the time of Moses because Moses didn't have time to let the bread rise before he led the children of Israel out of Egypt.) Even foods that students are familiar with take on a new perspective when they are prepared in a new manner and served for a different meal. For example, in Israel, breakfast consists of many vegetables and salads, all prepared in a decorative manner.

HUMAN/ENVIRONMENT INTERACTION

ACTIVITY I: Explain to students the importance of trees in Israel. In 1948 there were less than 3,000 trees in all of Israel. Because of an active tree planting campaign, there are 6,000,000 trees in Israel today. Talk about trees within the students' own neighborhood. Have discussions on the value of trees within the community. Should there be more? What would happen if all the trees were removed? What is the ecological impact of trees in the environment? What is the aesthetical impact of trees? Assign students to different areas of the community or neighborhood to assess the "tree situation." Through their research, have the students decide in which area of the community or neighborhood should there be more trees. Have the students plant a tree in that area. Have students approach various nurseries or businesses to donate the tree for the project.

ACTIVITY II: * Archaeology plays a very important part in Israeli society. Much of what is know about Israel in ancient times was determined through archaeological expeditions. In Israel today, a building site must be approved by the Department of Antiquities before any building can be started. This insures that no important archaeological information is lost. After discussing the importance of archaeology with students, and the process of discovering a great amount of information from such expeditions, visit an archaeological museum within the area. If the location of such a museum is not known, check with the local library, college, or university for help in locating the nearest museum. This could be done as a class, or students could do this in an independent project on their own time.

ACTIVITY III: Place the students in teams of two or three students. Each team will do research about Israel until it has developed a clear understanding of the ecology, land, climate, and elements of nature that comprise Israel. Give each team a clay flower pot saucer. The team is to decorate the saucer using ecological pictures or nature scenes. An accompanying paragraph should be written explaining what was drawn and why. Place each saucer in a ziplock plastic bag. Let each team carefully break its saucer into large pieces. Be careful that the pieces do not get too small, or the reconstruction will become impossible. After the saucer has been broken the team should bury the pieces within a shoe box filled with dirt. Randomly exchange the boxes. Students should then proceed to simulate an archaeological dig by excavating all the pieces and then reconstructing the saucer. As a final exercise, the students will interpret the pictures found on the reconstructed saucer and write a paragraph describing the depicted scenes. These paragraphs should then be compared with the original artists' paragraph.

ACTIVITY IV: * Organize students into cooperative learning groups. Have each group excavate a small plot of ground on the playground or in a nearby field to see what items could be found. Be sure to have

the students interpret what they have found.

ACTIVITY V: Explain the kibbutz philosophy to the students. Divide the class into four groups which will become four kibbutzim. Each group is given an area of Israel. The group must determine the exact location of its kibbutz and give it a name. Each group will decide what product or industry will be the main industry of the kibbutz. In deciding the industry for the kibbutz, the environmental conditions of the area assigned to the group must be considered. Each group will make a map of its kibbutz on butcher paper to be displayed on the class wall. The map should include housing, schooling, recreation, industries, and any other elements necessary to the daily living on a kibbutz. Each group should be prepared to present to the class about its kibbutz, both the facts concerning the kibbutz and why the decisions about the kibbutz were made. The rest of the class will question each group about its kibbutz.

Students will then pretend they are reporters who has been assigned to report about a kibbutz to the rest of Israel. They will choose one of the kibbutzim (other than the one they helped to organize) and write a newspaper account of that kibbutz.

MOVEMENT

ACTIVITY I: Show the movie "The Diary of Anne Frank" and discuss the events in this movie that are the consequences of the Diaspora.

ACTIVITY II: Introduce the concept of the Diaspora to the students. Use lectures, maps, and role playing to help them understand how the Jewish population became scattered throughout the world.

ACTIVITY III: Put students into cooperative learning groups. Each group will represent the Jewish population in a particular place and time period. Give each group a card that identifies where their group is located and the time period. Some possible topics for cards could be: Russia, 1903; Germany, 1930; Poland, 1942; USA, 1920; Palestine, 166 B.C.; Spain, 1490; England, 1290. Each of these places and times represent a time and place in history where Jews have not only been discriminated against, but have endured great cruelty. Have the students research what happened to the Jews in these places at these times. (A good reference is HERITAGE, Civilization and the Jews by Abba Eban.) Each group should discuss information that they found. A group recorder should take notes, and then the group should decide what information should be shared with the class. A member of the group should report about the conditions of the Jews in the Diaspora for the group's assigned time and place. Students should write a diary entry as if they were a Jew living at the time and in the place that their group had

been assigned. The entry should include feelings as well as facts.

REGIONS

ACTIVITY I: Place six chairs in the center of the room. Around these place the enough other chairs so all the students will have one. The chairs represent the Middle East. The six chairs in the center represent Israel or Palestine as it was called when the scenario begins. Have six students sit in the center chairs. Explain that through the Diaspora the Jews were scattered throughout the world. Send one student to each corner of the room. Over the centuries the Jewish population increased in all areas of the world. Send an additional person to each corner. The Palestinians who remained on the land also increased in number. Send two students to join those who are seated on the chairs in the center of the room. This situation now represents the Middle East as it was just before the turn of the century with the rise of Zionism. There were Jews scattered throughout the world, Palestinians were living in Palestine, and Palestine was surrounded by other Arab nations. All of the people who populated this area (the chairs) could be classified as Arabs. Although there were often many disputes among themselves, they still had the common bond of Islam. In the mid 1800's Jews began to return to the land of Palestine. There were only a few of them, and although they were not especially welcomed, there was room for them. Have one student who represents the Jews return to a center chair. This practice would continue until the 1930's. Have another student from a corner of the room take an empty chair in the center of the room. In the 1930's, the situation in Europe, and the beginning of the Holocaust, caused many Jews to leave Europe and settle in Palestine. Many were refused entrance to the country. By the time World War II ended, the world had been made aware of the atrocities committed against the European Jewish population. In an effort to rectify some of the tragedy that had occurred, the UN granted Israel a portion of the land called Palestine. More Jews were allowed to come, and a new nation called Israel was established. Have two students from the corners join the other "Jewish" students on the chairs. As the students will be able to quickly realize, the Jews did not receive 50% of the land. The Palestinians were not pleased with the arrangements made by the UN, especially because many of them had to leave their homes in order to make room for the new Jewish population. They appealed to their Arab neighbors and attacked the new Israeli citizens. By the time the fighting was over the Palestinians had less than half of the land (and less than the UN had allocated for them.) Have the students who represents the Jews spread out on six of the chairs and have those who represent the Palestinians share just two of the chairs. Again the Palestinians appealed to their Arab neighbors for help. The Arab neighbors

helped to launch an attack on the Israelis. By the time this fighting is over, none of the land that was known as Palestine belongs to the Palestinians any longer. Students who represent the Israelis now may sit on any chair and those students who represent the Palestinians must sit on floor either within the boundaries of what is now Israel or over by the edge of the other Arab nations. As the years passed more Jews settled in Israel. Have two more students from the corners join the Israeli group in the center of the room.

The role playing now stops. Students should discuss the dilemma of each group involved and why neither group wants to **give** land to the other group. Have students brainstorm solutions to the problems created by this movement of people.

ACTIVITY II: Divide students into groups of four or five. Each group will represent a family living in their current state of residence. Read the following statement to the students.

> I, _____, President of the United States, do hereby recognize the existence of those Native American citizens of the United States who are most commonly referred to as Indians. I also recognize that the United States government often took the lands that belonged to these people in ways that were unfair and even illegal. In order to make reparation for these events I do hereby declare that the state of _____ be given to the Indian people. This land will no longer belong to the United States. The Indian people may create any government and/or society they wish for the good of their people. All current non-Indian residents may remain on this land where they will be subject to the laws, rules, and regulations of the new Indian government. If they choose to leave, no monetary recompense will be given for the loss of property or jobs. However, there will be minimal housing provided for them in adjoining states.

You, as a family living in this state, must now decide what you are going to do. Will you stay or go? Each group will discuss the situation and what it will do. What are possible solutions to keep everyone happy, including the Indians who have already been given this land as their own?

Each group will choose a spokesperson and share solutions with the entire class.

ACTIVITY III: Have students compare the two scenarios. How are the problems different? How are the problems similar? Was it easier to suggest solutions when you are not personally involved or personally at risk? How would you feel if someone from another school had come in and offered a solution to your problem concerning the loss of your state to the Native Americans? Can

this situation be compared to the United States trying to tell the nations of the Middle East how to solve their problems?

CONCLUSION: At the conclusion of this unit students will have an increased knowledge of Israel's physical geography, the people who live there, how they have relied on their environment to improve their lives, and some of the problems they face today. Evidence of this knowledge can be determined in a variety of ways: an ongoing evaluation based upon the activities as they are completed, a written report at the conclusion of the unit, or a teacher prepared test may be administered to the students.

APPENDIX

LOCATION: Position on the Earth's surface

Absolute location is the precise point on the earth surface using a mathematical grid system of latitude and longitude.

Relative location is the relationship one location has to other places in terms of accessibility and interaction.

PLACE: Physical and Human characteristics

The physical characteristics include landforms, water bodies, climate, soils, natural vegetation, and animal life.

Human ideas and actions shape the character of a place and can be identified in their settlement patterns, architecture, kinds of economic and recreational activies, transportation, communication networks, religious tenets, languages, and forms of economic, social and political organization.

RELATIONSHIPS WITHIN PLACES: Human - Environment Interactions

All places on the earth have advantages and disadvantages of human settlement. People modify or adapt to natural settings in ways that reveal their cultural values, economic and political circumstances, and technological abilities.

A geographical perspective can help explain how human-environment relationships develop and what their consequences are - for people and for the environment. It shows that our actions produce both intentional and unintentional consequences.

MOVEMENT: Humans Interacting on the Earth

People live in a variety of places on the face of the earth. Yet these people interact with each other; that is, they travel from one place to another, they communicate with each other or they rely upon products, information, and ideas that come from beyond their immediate environment.

Patterns in the movements of people, ideas, and materials can be identified.

REGIONS: How they Form and Change

Regions are human boundries that are created by people in their effort to segment the earth into spatial parcels that can be defined, studied, and comprehended in a manageable way. Regions may be determined by physical criteria such as climate, topography, or soils, or they may be characterized by cultural and economic criteria such as religion, language, industrial activity, or newspaper readership.

Hebrew

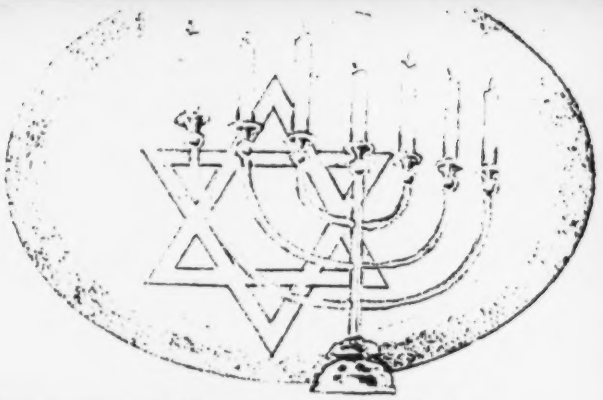
Bet Alef

Zayin Vav Heh Dalet Gimel

Lamed Kaf Yod Tet Chet

Peh Ayin Samech Nun Mem

Tav Shin Reysh Kof Tzadi



Havenu Shalom Aleichem

Israeli Folk Song

Key: D minor
Starting tone: E
Autoharp introduction: DmDm/DmDm
Beats per measure: 2/4

Briskly
A7 Dm A7 Dm
Ha - ve - nu sha - lom a - lei-chem,
Dm Gm Gm Gm
Ha - ve - nu sha - lom a - lei-chem,
Gm A7 A7 Dm
Ha - ve - nu sha - lom a - lei-chem,
Dm A7 Dm A7 Dm A7 Dm
Ha - ve - nu sha - lom, sha - lom, sha - lom a - lei - chem.

The Hebrew text means "We bring you greetings of peace." The single word "shalom" is the traditional Hebrew greeting meaning "peace." It is used both for our "hello" and our "good-bye."

The underlying beat is strong and is grouped in twos. Have the children use the tambourine or finger cymbals on the accent and a drum on the underlying beat.
Tambourine or finger cymbals: 𝄽 ♩ 𝅗𝅥 | ♩ 𝅗𝅥 :|

Drum: 𝄽 ♩ ♩ | ♩ ♩ :|

Jerusalem:
City of Peace

Curriculum Project
for
Ancient and Modern Israel and Egypt

1991-91 Fulbright-Hays Seminar Abroad

Frances J. Dubner

Bella Frankel

August 1991

Jerusalem: City of Peace

Mastery Concept: Its significance as the spiritual source for three major world religions requires that Jerusalem serve as a beacon to Jews, Christians and Moslems worldwide that they learn to live together in harmony and peace.

Objectives:

To enable students to understand that people of different religions can practice their faiths and still respect those of other faiths.

To enable students to see Jerusalem as a living city in which people's daily lives reflect their faiths.

To have students realize that the Basic Law of Jerusalem (July, 1980) guarantees to people of all faiths, the protection and free access to religious sites.

To enable students to perceive Jerusalem as a symbol of major faiths living side by side and inviting people to do the same.

Materials:

1. Slides: City Lord, Nathon Meron Presents: sets 1,2,5,6 and 9, P.O.B. 18040, Jerusalem 91880, Israel.
2. Pamphlet, Jerusalem, Israel Information Center, Ahva Press, 1990, 2nd edition, Jerusalem, Israel.
3. Map of Jerusalem.
4. Map of Old City of Jerusalem.
5. Chart on the Population of Jerusalem from the pamphlet, Jerusalem.
6. Our Visit to Israel, Emmanuel Dehan, 1989, P.O.Box 3238, Tel-Aviv, 61031, Israel.
7. Fodor's 1991, Israel, Fodor's Travel Publications, Inc., New York.

Jerusalem: City of Peace

Pre-Test and Post-Test

I. Underline the correct answer.

1. In ancient history, Jerusalem was the capital of the kingdom of
   a. Jews b. Christians c. Moslems d. Buddhists
   e. Hindus.

2. Jerusalem was conquered by
   a. King David b. Alexander the Great c. Mohammed
   c. King Solomon d. Queen of Sheba.

3. Israel is located on the continent of
   a. Asia b. Africa c. Europe d. North America
   e. South America.

4. The age of Jerusalem is
   a. 200 years b. 1000 years c. 2000 years d. 4000 years
   e. 4,500 years.

5. The name of the science which digs to reveal past civilizations is called
   a. anthropology b. archeology c. ethnology
   d. paleontology e. entomology.

II. Complete the following:

1. Israel is bordered by the countries of _____, _____, _____, and _____.

2. Israel's parliament is called the _____.

3. Many memorials in Israel commemorate the twentieth century wholesale destruction of the Jews, a phenomenon called the _____.

4. "Shalom" or "Salaam" contained in the word Jerusalem means _____.

III. For items 1-10, select a.b.or c--the religion with which each is most closely related.

a. Islam b. Christianity c. Judaism

1. Dome of the Rock_____
2. Wailing Wall_____
3. Holy Sepulchre _____
4. El Aqsa Mosque_____
5. Sabbath is Saturday._____
6. Sabbath is Friday._____
7. Sabbath is Sunday._____
8. Abraham_____
9. Mohammed_____
10. Jesus_____

Other Activities

1. Locate Jerusalem on a map.

2. Bring in newspaper articles in which the city of Jerusalem is discussed.

3. Write a report on the role Jerusalem has played in the history of Jews, Christians or Moslems.

4. Research and prepare an oral report on any of the following cultural and historical sites of Jerusalem:

   a. Avraham Haba Museum
   b. Ethiopia Street and Ethiopian Church
   c. Heroe's Memorial
   d. Herzl Museum
   e. Israel Museum
   f. Islamic Museum
   g. LA Mayer Memorial Institute for Islamic Art
   h. Paley Center
   i. The Herodian Quarter-Wohl Archeological Museum
   j. U. Nahon Museum of Italian Jewish Art

SLIDE PRESENTATION

Script

The words of Isaiah 65 say

> For behold: I am creating a new heaven and a new earth...I shall create Jerusalem as a joy, and her people as a delight. And I will rejoice in Jerusalem and delight in her people. Never again shall be heard there the sounds of weeping and wailing...
> In all thy sacred mount nothing evil or vile shall be done.

So the Bible said of the city of Jerusalem--Jerusalem whose name means city of peace. Jerusalem has been designated by the state of Israel as its capital.

#1 c34 Menorah next to Knesset	Its symbol is the seven-armed menorah. This large menorah, a gift from Great Britain, stands outside the Knesset, Israel's Parliament.
#2 37 Knesset	Patterned after Britain's legislature, the Knesset contains 120 members, selected proportionately from a number of political parties. These members legislate the business of the country.
#3 93 Israel Museum	Near the Knesset building itself is the Israel Museum. Its eclectic collection includes the Shrine of the Book which contains parchment records of the early Israelites. The museum also contains art work of painters like Miro, Picasso and Marc Chagall. Chagall's works are very significant to Israelis.

#4
c36 Hadassah Hospital

Chagall's stained glass windows of the twelve tribes of Israel decorate the synagogue of Hadassah Hospital. Hadassah Hospital is a huge general and teaching hospital of the Hebrew University's medical and dental schools.

#5
c37 Hebrew University

Hebrew University is one of the nation's prominent educational institutions. It has two campuses in Jerusalem. The programs it offers range from art to zoology.

#6
97 Convention Hall

Jerusalem is a city that combines the old and the new. It has many facilities such as the Hilton and Convention Hall that welcomes visitors from throughout the world.

#7
41 Kennedy Memorial

Acknowledgment of world contributions to Israel can be seen in the John F. Kennedy Memorial--a monument which resembles a tree cut off in its prime. This unique building honors the American President's support and the nation's extensive efforts at reforestation.

#8
98 Hero's Memorial

Additional tributes to commitment and courage are seen in such monuments as the Hero's Memorial--a modern dedication to those who sacrificed their lives on Israel's behalf.

#9
c18 King David's Tomb

The city is made up of both an old and a new city. Ancient sites are evident everywhere in Jerusalem. Outside the gates of the Old City on Mount Zion is King David's Tomb.

#10
c38 Yad Vashem

Though many of their tombs do not exist, six million Jews who died in the Holocaust from 1933 to 1945 are commemorated at Yad Vashem. Yad Vashem is a complex of buildings and walkways that include the Hall of Names, the Hall of Remembrance, a Children's Memorial and the Avenue of the Righteous.

#11
22 Wall and Surroundings in Herod's Days

While Yad Vashem is part of the new city of Jerusalem, there also is the Old City. Within walls built over 400 years ago are ruins and sites that date back thousands of years. The Old City which is divided into four quarters, the Armenian, Christian, Arab and Jewish Quarters, in the days of King Herod had walls surrounding the Temple on Mt. Moriah.

#12
67a The Robinson Arch

An archeologist unearthed parts of the Old City and discovered this arch that covered steps providing access to the Temple Mount from the Herodian Street below.

#13
70 Western Wall

King Herod built the Temple in the First Century B.C. It was surrounded by a huge rectangular wall. Though the Temple was destroyed, a part of the outer retaining wall has survived. It is this wall that has come to be known as the Western Wall. Also called the Wailing Wall, visitors frequently tuck bits of paper containing prayers and personal messages into the crevices between the stones.

#14
68 Western Wall

This Wall is a sacred holy place to Jews, not only in Jerusalem but the world over. Though it is only a small remnant of an originally larger structure, it is nonetheless significant to Jews.

#15
67B Typical Scene at the Western Wall

The Wall is visited at all times of of day, year round by Jews with varying degrees of religious conviction. Here some Orthodox Jews are praying.

#16
69 Prayer at the Western Wall

Jews remind themselves of the destruction of the Temples of Solomon--an Old Testament leader vital to their faith. In all their religious rituals--birth,marriage and death--references to the Temple and Jerusalem are key parts.

#17
70c Bar Mitzvah
at the Wall

The ceremony of Bar Mitzvah, another important religious ritual, marks the transition from boyhood to manhood of a young man. The ceremony of his acceptance as a participating adult in his synagogue is frequently performed at the Wall.

#18
66B Blowing the horn

The shofar or ram's horn, which has been blown by Jews for thousands of years to welcome in the Jewish New Year is blown here before the Wall.

#19
68B Synagogue
Yokanan ben-Zakal

So important to Jews is the wall that within the Old City a number of synagogues and Jewish religious schools have been built. The Yokhanan ben-Zakal Synagogue in the Old City is 400 years old.

As Jerusalem is symbolic to Jews, so is the city significant to Christians. Jerusalem is the place where Jesus lived, preached, died and was resurrected.

#20
J61 View of the Church
An Old City

One of the holiest Christian sites is the Church of the Holy Sepulchre in the Old City.

#21
c27 Entrance to the Church

Here is the exterior entrance to the Church of the Holy Sepulchre. The church venerates the place of Jesus' death, burial and resurrection.

#22
J67 Entrance of Holy Sepulchre

The church is decorated with many fine religious objects. These have been donated by Christians from all over the world. In fact, the Holy Sepulchre houses chapels of many denominations; among them are the Greek Orthodox, the Roman Catholics, the Coptic, the Ethiopian, the Armenian and other Christian sects.

#23
J58 The way of the Cross

Important to Christians too, is The Way of the Cross--the Via It is the route believed to have been taken by Jesus carrying the Cross from the place of his trial to that of his execution and burial.

#24
c13 St. Stephen's gate

Fourteen Stations commemorate incidents along the way. A pilgrim who wishes to retrace the steps begins the path at St. Stephen's Gate, one of the seven gates to the Old City.

#25
J64 Calvary XIth station

Along the route at the Eleventh Station, Jesus was nailed to the Cross.

#26
C28 Calvary XIIth station

The Twelfth Station marks the event of Jesus' death on the Cross.

#27
J66 Calvary XIIIth station

At the next to the last Station, the Thirteenth, Jesus' body is removed from the Cross.

#28
16 Stone of anointment

At the Stone of Anointment, hallowed within the Church of the the Holy Sepulchre, Jesus' body was prepared for burial.

#29
c12 Peter Noster Church

The Christian presence in the Holy City of Jerusalem is unmistakeable. There are more than twenty different churches in the Old City, one of which is the Peter Noster Church. The walls of its cloisters are covered with more than sixty ceramic plaques--each containing the "Lord's Prayer" in a different language.

#30
c1 Old City general view

In the Old City, existing alongside the Christian and Jewish holy sites, are places sacred to Moslems.

#31
C4 Wailing Wall and Dome

Dominating an overview of the Old City is the brilliant gold of the Dome of the Rock. So close to the Wailing Wall, this octagonal shrine honors the spot from which the Prophet Mohammed ascended to heaven.

#32
c8 The Rock

The Rock is the focal point in the interior of the Dome of the Rock built in the year 691 A.D.

#33
t13 Dome & fountain of purification

Before entering the Mosque, a prayerful Moslem removes his shoes and purifies his feet, for "the place on which he is standing is holy ground." This water fountain, used by Moslems for the purification, is located between the Dome of the Rock and the El Aksa Mosque.

#34
c9 El-Aksa Mosque

The El-Aksa Mosque built twenty years after the Dome of the Rock, contains a canister which holds three hairs of Mohammed's beard. Crowds of worshippers throng the Mosque especially on Fridays, the Islamic Sabbath. Prayer is one of the Five Pillars of Islam--the others being acknowledgment of Allah as the Supreme God, alms-giving, fasting and the making of a pilgrimage to Mecca.

#35
c7 Dome of the Rock ambulatory

Although Islamic mosques do not contain statuary or any animal or human images, these places of worship are often very beautiful. The ambulatory of the Dome of the Rock is richly carpeted and decorated.

#36
22 Pillar mosaics

Mosaics enrich the interior pillars which are inscribed with passages from the Koran--the holy book of Islam.

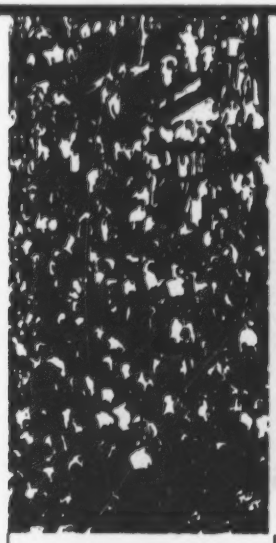
#37
c6 Glazed tiles with arabesques

These glazed tiles reveal the artistry and craftmanship that went into the decoration of this building.

#38 23 Dome ornamentation detail	The arabesque ornamentation of the cupola shows geometrical designs in addition to Arabic script.
#39 25 Dome ornamentation	An overview of the Dome impresses the visitor with its brilliance and grandeur. Its architectural strengths as well have helped to protect this shrine from a number of natural disasters.
#40 31 Stained glass windows	Another beautiful feature of the Dome of the Rock is the stained glass. Many windows cast colorful reflections upon the Rock enshrined in this building.
#41 c5 General view of Dome area	A final view of the Dome of the Rock reveals its grandeur. As the visitor to Jerusalem leaves, he is struck by the significance of this city to people all over the world.

This city of peace, this Jerusalem--so sacred to Jews, Christians and Moslems--has shown the world that three great religions can exist peacefully side by side. May it remind us all everywhere that people of all faiths of all nations can indeed live together in harmony and peace.

POPULATION OF JERUSALEM



Year	Total	Jews	Muslims	Christians
1870	22,000	11,000	6,500	4,500
1905	60,000	40,000	7,000	13,000
1931	93,000	54,000	20,000	19,000
1946	165,000	99,500	33,500	32,000
1967	267,800	196,500	60,500	10,800
1985	457,700	328,000	115,700	14,000
1990	493,500	353,900	125,200	14,400

Jerusalem ISRAEL INFORMATION CENTER

1990

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EIGHT-YEAR OLD MOHAMMED TRAVELS THE NILE

Primary Grades Curriculum on Egypt

1991 Fulbright-Hays Seminar Abroad

Ancient and Modern Israel and Egypt

Monty Hawks

August 1991

EIGHT YEAR OLD MOHAMMED TRAVELS THE NILE

INTRODUCTION

Activity:

1. Locate Egypt on a map or globe.
2. Locate the Nile River on a map.
3. Use a globe to trace the Tropic of Cancer line from Mexico to Egypt.
4. Questions--
   a. What is the weather like in Mexico?
   b. What do you think the weather is like in Egypt?
   c. What continent is Egypt on?

Note: You may want to review the seven continents and give examples of countries on each:

North America - United States, Canada
South America - Chile, Brazil
Asia - Japan, Israel, China
Africa - Kenya, Egypt
Europe - France, Scotland
Australia
Antarctica

Mohammed starts his trip in Upper Egypt at Abu Simbel, located three-hundred and twenty kilometers from Aswan in Nubia. Here we find the "most beautiful and imaginative construction of the greatest and most whimsical pharaoh in Egyptian history . . . Ramses II. Twice a year, on 21st March and 21st September, at 5:58 a.m., a ray of sunlight would penetrate the sixty-five metres between the entrance and the shrine and bathes Amon-Ra and Ramses II in light. A few minutes later the ray would move on and fall on Harmakis. After about twenty minutes the light disappeared and it is really quite remarkable that the rays of light never struck Ptah, for Ptah is in fact the god of darkness."

1

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[1]Abbas Chalaby, Egypt (Casa Editrice Bonechi, Fienze, Italy, 1989), pgs. 120-122.

In 1964, at a cost of $36,000,000, the temples of Ramses II and his wife Nefertari were cut into 1,050 blocks and reassembled on higher ground to avoid the rising waters of Lake Nasser behind the Aswan High Dam. (See National Geographic, May 1969, pgs. 724-774)

Show Black-line picture of Temple being moved to higher ground. (Courtesy of: "The Arab World" by Life World Library, page 109)

Mohammed floats down the Nile to his next stop, Luxor.

Luxor is home of the ancient city of Thebes. For centuries it was the capital of the Egyptian kingdom. In Luxor, Mohammed walked down the Avenue of Sphinxes to the entrance pylon on the Luxor Temple. The obelisc on his left hand was standing tall and beautiful being carved out of one solid piece of rock. The one on his right was missing. It had been carried away to France in 1833 and erected in the center of the Palace de la Concorde in Paris. (Mohammed will have to take another trip if he wants to see this one). A short 1 1/2 mile walk and Mohammed is at Karnak and the great Temple of Amon. It is the largest temple supported by columns in the world.

Activity: Show slides or pictures of Luxor and Karnak.

The next morning Mohammed decides he is a little tired of Temples and wants to see some tombs! He catches the ferry boat at Luxor, crosses the Nile, and heads for the Valley of the Kings.

At the Valley of the Kings, he visits several tombs, deep in the ground. His favorite is the Tomb of Tutankhamon.

Note: Read to students: One Day in Tutankhamon's Egypt by Kenneth Allen, 1974. Abelard-Schuman Limited, 257 Park Ave. So. N.Y. 10010.

or

"Tomb of Tutankhamon" Egypt. pg. 80, Casa Editrice Bonechi, Fienze, Italy, 1989.

or

There are several books and articles about Howard Carters discovering the Tomb on Nov. 4, 1922 in your library.

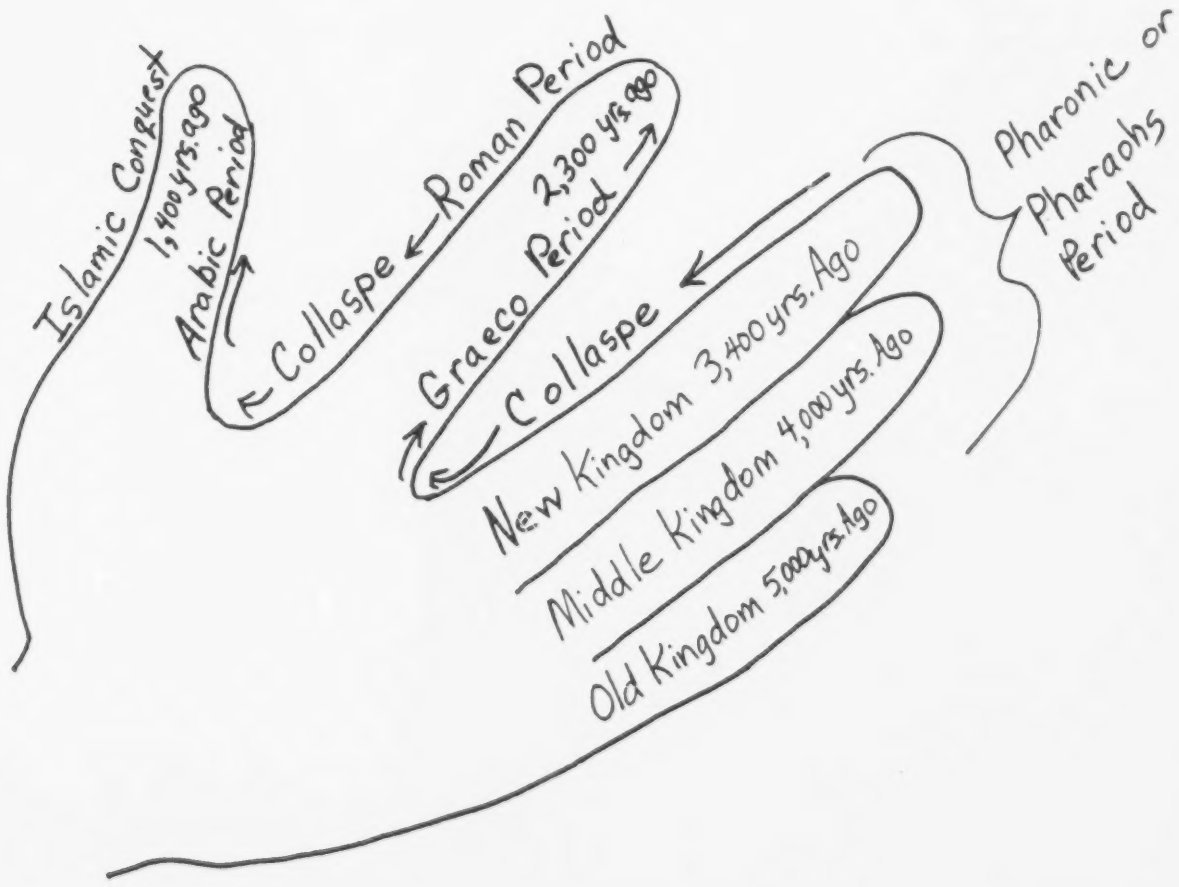
Activities:
1. Show slides of Tutankhamon Tomb. ("Rames Color" 208 El Ahran St. Giza, Egypt)
2. Show poster on Tomb of Tutankhamon. Printed by: Nubar Printing House, Cairo, Egypt.

3. Show pictures or slides of treasures found in the tomb including his famous gold face mask.

4. Show slides called "Valley of the Kings". Art Publication, Cairo, Egypt.

Mohammed gets back on to his boat and floats on down the nile to the bustling capital city of 15 million--Cairo.

He wants to make certain he has a clear understanding of Egyptian history so he makes a stop at the Cairo Museum. The guide shows him a great way to remember Egyptian history by using his left hand like this:



Activity: Show slides of Cairo Museum (Ramses Color-208 El Ahram St. Giza, Egypt.)

5,000 years ago> Old Kingdom - Pyramids built in Cairo and Giza, seated statues, King & Queen-were God on Earth Divine. No need for instructions & writing on walls, they knew how to travel & what to do after death.

4,000 years ago> Middle Kingdom- Prosperity, peak of Art, Jewelry, & literature. Buildings near Memphis and in the City of Thebes. Temples had large statues. Tombs had small statues.

3,400 years ago> New Kingdom - Luxor & Aswan (upper Egypt) expanded boundaries. Moses lived at this time. No longer divine Pharaoh, needed instructions on the after life, written on tomb walls.

2,300 years ago> Graeco (Roman Age) Alexander the Great, "liberator of Egypt," from Greece, Cleopatra times (7 different ones)

2,000 years ago> Roman Empire - Then Coptic Egypt or Byzantine period.

1,400 years ago> Islamic conquest of Egypt and Arabic periods.

Mohammed would like to head down to the beautiful beaches of Alexandria, but must head off to Israel to finish his tour.

see: Jerusalem: City of Peace by Frances S. Dubner & Bella Frankel, to learn all about Israel.

NILE BACKGROUND INFORMATION

from
Modern Egypt
by Emil Lengyel
Franklin Watts Inc.
N.Y. - 1973

There is no other river in the world like the Nile. It is the largest of the world's rivers, about 4,150 miles long. If you fly over it, it is possible to see how really unusual it is. Approaching from the west, you first fly over endless wastes. Then, suddenly, life bursts forth before your eyes. There lies the greenest land imaginable, all the greener because of the stunning contrast with the sun and the blanched and yellow color of the surrounding desert. The green and blooming land is watered by the Nile.

The Nile River flows into the Mediterranean Sea. But before doing so, it expands into a broad band of dazzingly lush land, filled with people and the products of the soil. This is the delta of the Nile, which sustains some 15 million of the 35 million people in the country. The delta begins below Cairo, the nation's capital, extending some 90 miles to the Mediterranean and fanning out about 150 miles along the shore.

The Nile has been called a miracle, and it is that, indeed. As you can see by looking at the map of the northern half of Africa, northern Africa is covered by the Sahara, the largest desert in the world. It is about 3.5 million square miles--nearly as large as all of the United States. In this huge area, scarcely any rain falls at all. Farther south, the rain sustains the humming, buzzing world of the jungle, with its insects, wild animals, and exotic plants. In that part of Africa, there are many rivers, but they stay in their rain-filled world and do not attempt to cross the wasteland. The Nile attempts it and succeeds.

The reason that the Nile succeeds in crossing the desert is the enormous "push" it gets in the tropics more than 4,000 miles away. Two main branches of the river feed the vivid green land. The White Nile brings a vast amount of rain from Lake Victoria in central Africa. This main branch of the river is called "white" because of the color of the limestone it carries. From the highlands of Ethiopia comes the Blue Nile, so-called because of its vivid color caused by the purity of its water and the reflection of the sky. The White and the Blue meet at Khartoum, capital of the Republic of Sudan, which borders Egypt on the south.

The river also has a minor branch, or tributary, called the "Black" River --Bahr-el-Aswad -- or the Atbara. It, too, rises in Ethiopia, to the northwest of the headwaters of the Blue Nile, and joins the main river in the Sudan. Thus, there are the White, Black, and Blue Niles.

VOCABULARY WORDS

1. sphinx - Ancient Egyptian image in the form of a recumbent lion having a man's head.

2. obelisc - A rock pillar that gradually tapers as it rises and terminates in a pyramid.

3. pylon - Massive gateway to Egyptian temples.

4. pharaoh - King and ruler of ancient Egypt.

5. pyramids - Ancient monuments built for the tombs of the pharaohs about 5,000 years ago.

6. Nile River - The longest river in the world.

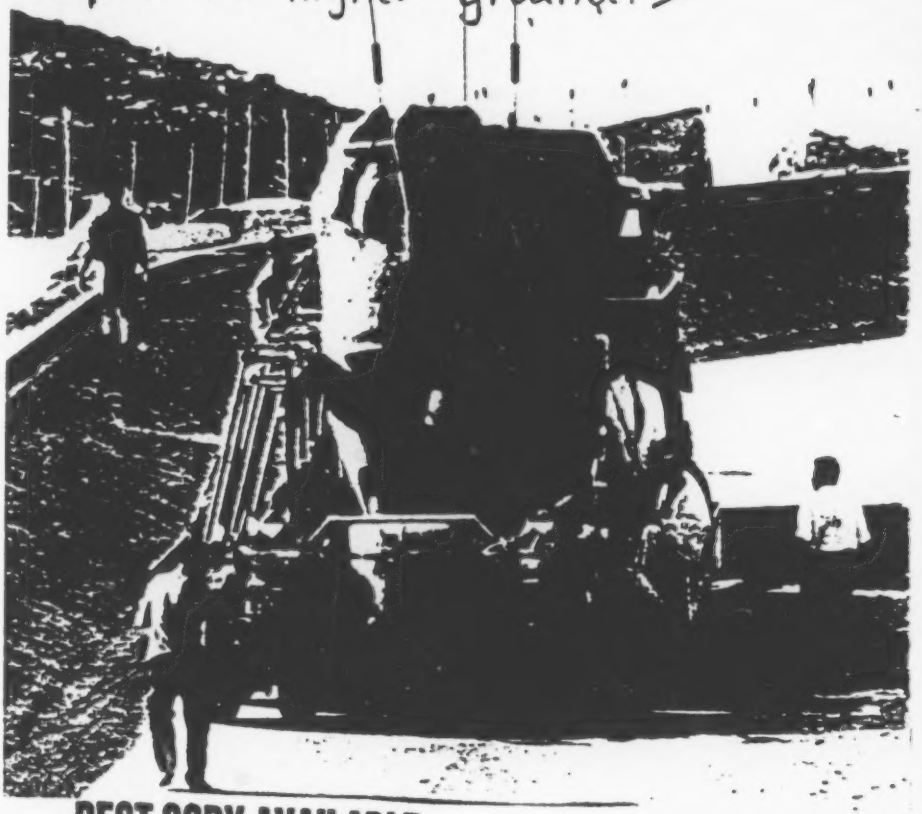
7. mummy - Preserved body, wrapped in cloth.

8. cartouche - An oval shape enclosing a ruler's name.

9. Egypt - An Arab country on the northern part of the African Continent.

10. hieroglyphics - Ancient Egyptian writing.

< Moving the Temple to higher ground. >



A SEVERED HEAD (right) representing Rameses II, is moved up a hillside to escape the rising water at Abu Simbel. To lift the temple, hewn out of solid rock, workmen cut it into blocks weighing between 15 and 30 tons.

AN EMPTY VAULT near Thebes once held the remains of Rameses VI. Safely situated below the Aswan Dam, it fell victim to an earlier Nilotic threat —grave robbers, who stripped it bare of all save its magnificent murals.

THE FOUR COLOSSI of Abu Simbel (*below*) are reassembled at a new site. While workmen watch, a crane lowers one of the massive stone faces into position. One statue lost its head centuries ago and will remain that way.

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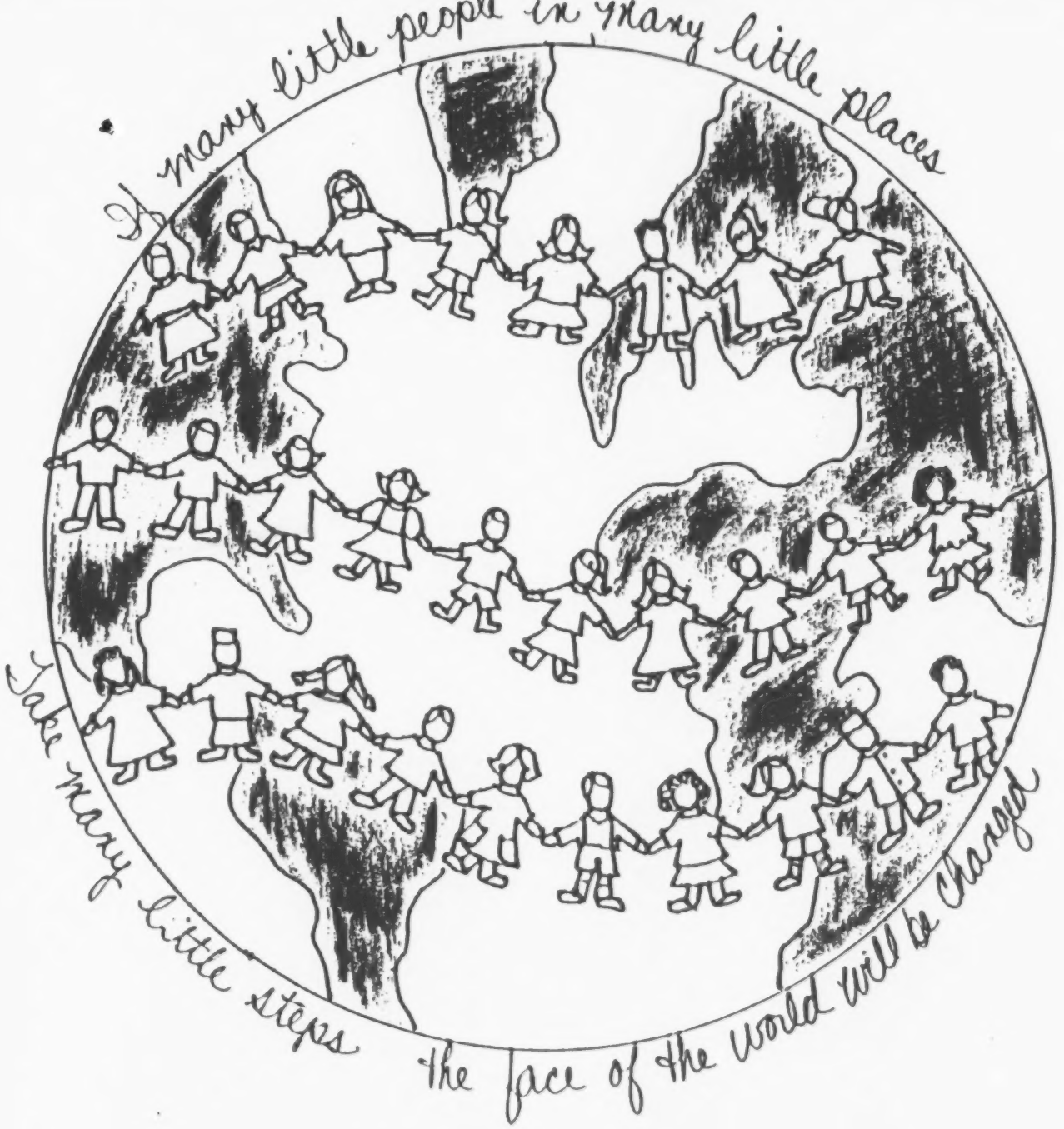

Taking Many Steps Through Ancient & Modern Israel & Egypt

A Curriculum Unit
Prepared by Tonya R. Houser

Fulbright - Hayes Seminar

Summer, 1991

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TAKING MANY STEPS THROUGH ANCIENT & MODERN ISRAEL & EGYPT

INTRODUCTION: Israel is often thought about as the Land of the Jews, the Birthplace of Christianity, and a country that is the new home for thousand of Russian and Ethiopian Immigrants. Egypt is often thought about as the Land of the Pharaohs, home of King Tut's treasure, and the land of millions who have depended on and still depend on the Nile River for survival. Yet there is much more to each of these countries. Both are faced with the problems of over population, the need for new industries, overcrowded schools, the peace needed for both of these countries to live together in harmony, the need for students to know about both countries, both historically and in current times, and how these countries continue to be so closely linked together. In materials collected for this project, exploration of both Ancient and Modern Israel and Egypt, I have tried to present some of these changes as well as some historical information that will be intertwined with the existing curriculum and curriculum that will be developed.

The Lessons developed focus on the following:

1) Welcome to Israel!
2) The Red Sea Fish and Eliat
3) I Climbed Masada; the Dead Sea
4) The Bedouins, are they the victims of modernization?
5) Yad Vashem and the Holocaust
6) Welcome to Egypt!
7) The Rosetta Stone and Its Importance
8) Hieroglyphics--Its History and Importance
9) A Natural Treasure--Papyrus
10) Making of Cartouches
11) Creative Writing with Egyptian Papyrus Pictures
12) The Kingdoms of Egypt
13) Thebes--The Valley of the Kings and Queen
14) The Female King of Egypt--Hatshepsut
15) The Gods and Goddesses of Ancient Egypt
16) Let's Have a Party (foods from Israel and Egypt)

RATIONAL: There is always the need for new materials, new curriculum, new methods of teaching, new tools in teaching, etc. due to our ever changing world. A global perspective in today's classroom is so very important, especially in opening the windows of the world to American students who tend to be a bit provincial. While in Israel, we visited Kibbutz Nes Amim--run mainly by Dutch Christians. Inside their church was a simple, yet very meaningful painting depicting the children of the world. The words on this painting were: IF MANY LITTLE PEOPLE IN MANY LITTLE PLACES TAKE MANY LITTLE

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STEPS, THE FACE OF THE WORLD WILL BE CHANGED. As an educator, I want to help introduce all the little people to all the many little places so that there will be a better understanding of the world both yesterday, today, and tomorrow; so that together we can make a change in the world, no matter how little our steps. My goal and objectives would also be to emphasize the importance of my social studies students attaining an appreciation for different cultures, and possessing a knowledge of geography and literature, as a key to the world peace and global understanding through books and audio visual medias.

For the reasons enumerated, we need to know about Ancient and Modern Israel and Egypt, their culture, and their people. We need to reach out beyond the text book that only deals with Ancient Egypt and introduce the students to all the aspects of these two countries. They are both modern countries in a modern world with modern problems; and they are each unique in their historical background.

The lessons contained herein are an attempt to increase that knowledge and understanding.

Lesson: Welcome to Israel

Materials: video bought in Israel entitled: THIS IS ISRAEL; workbook page from Junior Scholastic Magazine that shows map of Israel; ditto from Junior Scholastic that compares Israel and the Occupied Territories.

Method: 1) teacher will show wall map of Israel so all can see the location of this country
2) discussion of why this country has been in the news for the past few years--Gulf War, Immigration of Russians and Ethiopians, etc.
3) video will be shown--approximately 30 minutes
4) more discussion on the country of Israel
5) discussion on the Occupied Territories,etc.

Assignment: Pass out workbook dittos from Junior Scholastic Magazine. They are to complete the questions asked using the map provided.

ISRAEL TODAY

FACTS TO KNOW

Area: 8,020 sq. miles, about the size of New Jersey.

Population: In 1990, approximately 4,600,000. About 83% Jewish, 16% Arab, 1% other.

Occupied territories: The above figures do not include the West Bank and Gaza Strip, which have an area of 2,416 sq. miles and a population of 1.6 million Arabs and 170,000 Jews.

Government: Multiparty parliamentary democracy led by Prime Minister Yitzhak Shamir.

Official languages: Hebrew, Arabic.

Literacy rate: Jews 88%, Arabs 70%.

Economy: Israel produces most of its own food. Exports include cut diamonds, textiles, and citrus fruits. Lack of natural resources forces the country to rely heavily on imports.

Per capita GNP: Israel, $8,650; West Bank, $1,500; Gaza Strip, $1,035.

QUESTIONS

1. The capital city of Israel is _____

2. What country borders Israel on the north? _____

3. What city is located nearest to 32 °N, 36 °E? _____

4. What area was annexed by Israel in 1981? _____

5. What is the southernmost city in Israel? _____

6. What separates the West Bank from Jordan? _____

7. About how far, in kilometers, is Gaza from Ramallah? _____

8. Jordan is how many miles due east of Jerusalem? _____

9. Israel is bordered on the west by _____

10. The per capita GNP of Israel is how many times larger than that of the Gaza Strip? _____

SKILLS MASTER #2

For use with *Junior Scholastic*, January 25, 1991

TABLE:

COMPARING ISRAEL AND THE OCCUPIED TERRITORIES

The table on this page shows the area, population, and life expectancy figures for Israel and the occupied territories of the West Bank and Gaza Strip. Israel has occupied the West Bank and Gaza Strip since the Six-Day War of 1967. The future status of these territories has not been determined.

The population of Israel itself includes both Jewish and Arab populations. Most Arabs are Palestinians who remained in Israel following the 1948-1949 war. The Arabs are citizens of Israel, and like all citizens, may vote in elections.

Arabs make up most of the population of the West Bank and Gaza Strip. Most are Palestinians whose families have always lived there or who fled to those areas during one of the four Arab-Israeli wars.

Study the table, then answer the questions.

QUESTIONS

1. How much larger is Israel's territory than that of both occupied territories? _____

2. How much smaller in area is the Gaza Strip than the West Bank? _____

3. How many more Arabs live in the West Bank than in the Gaza Strip? _____

4. How many Jewish settlers live in the two Occupied Territories? _____

5. Who has a greater life expectancy in Israel, males or females, and how long is it? _____

6. How much longer can males in Israel expect to live than males in the West Bank? _____

7. How many more Jews than Arabs live in Israel? _____

8. How many more Arabs live in the Occupied Territories than in Israel itself? _____

9. Where do the largest number of Arabs live? _____

10. How many more Arabs live in the West Bank than in Israel? _____

Country/Territory	Area	Population	Life Expectancy (years)
ISRAEL	8,020 sq. mi.	3,818,000 Jewish 736,000 Arab	79 female; 75 male
WEST BANK	2,270 sq. mi.	1,014,856 Arab 167,500 Jewish	68 female; 65 male
GAZA STRIP	146 sq. mi.	596,261 Arab 2,500 Jewish	66 female; 65 male

Source: *The World Factbook, 1989*, U.S. Central Intelligence Agency, the Population Reference Bureau

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Lesson: The Red Sea Fish as found in Eilat

Materials: prepared slides of Coral World and few slides that I took at Coral World located in Eilat on the Red Sea and Gulf of Aqaba; background information on Eilat; wall map of Israel

Methods:
1) this would be used in correlation with the oceanography/ fish of the world in science class
2) teacher would give a brief background information on Eilat ; the importance of its location concerning economic, water transportation, etc.
3) teacher would have a student go to map and locate the following places on the wall map: Eilat, Red Sea, Gulf of Aqaba, Jordan, Taba
4) Slides would be shown
5) discussion would follow concerning types of fish and marine animals that were found; salt or fresh water; economical importance, etc.

NOTES: Eilat is on the Gulf of Aquba, which leads to the Red Sea and opens trade to East Africa and the Orient. Eilat is a beautiful town on the very tip of the Negev Desert. It is located neear the copper mines that Solomon utilized and that functioned again until the mid-1970's. If you continue west from Eilat you will reach the Sinai that is now controlled by Egypt. Here too lie the mountains that Moses is said to have received the Ten Commandments. Everyone will be awed by the beautiful colors of the sea-- yellow-brown, putple, azure, sapphire, and violet.

Lessons for 2 days: I Climbed Masada and the Dead Sea

Materials: T-shirt--I CLIMBED MASADA; notes on Masada; slides that were taken at Masada located in the Dead Sea area of Israel; books bought at Masada; prepared slides of Dead Sea; notes of Dead Sea

Method: 1) teacher will give a brief history of Masada and the Dead Sea

2) using a wall map, teacher will locate Masada and the Dead Sea for the students
3) slides of Masada will be shown
4) discussion will be held as to why Masada is so important to the Jewish people. Are there any places in the US or other parts of the world that have similar importance to people? Name some. How was water supplied to the people of Masada? Who did the building of Masada? Why would the Romans want to capture Masada? Is/ Are there any economical importance at Masada? etc..
5) information will be given concerning the Dead Sea

6) slides of the Dead Sea shown
7) experiment given concerning density of different levels of salt water
8) discussion of the economic importants of the Dead Sea--tourists, health, minerals, etc.

Notes: Just west of Israel's Dead Sea a great rock, 1,300 feet (396 meters) high, rises from the desert floor. This is Masada. Here is where two fortified palaces were built during the reign of Herod. When Jerusalem was captured by the Romans in A.D. 70, about 1,000 Jewish men, women, and children retreated to Masada (Hebrew for "fortress") where they withstood a two-year siege. The Jewish Zealots where lead by Eleazar Ben Yair. In A.D. 73 the Zealots had two options opened to them: surrender and become slaves or die. They discussed these two terrible options and decided that death would be better than slavery. It is thought that lots had been drawn and 3 men were chosen to execute the remaining men, women, and children. (Pottery shards were found in the excavation and one bore the name of Eleazar Ben Yair.) Thus, the Zealots committed mass suicide rather than submit to their conquerors. The next day when the Romans entered Masada via the ramp that they had built, they found absolute silence. It was hard for them to believe that th e Zealots had so much courage to accept death to avoid losing their liberty. When the Jews of Israel cry, "MASADA SHALL NOT FALL AGAIN," it is their way of saying what Patrick Henry said at the time of the American Revolution, "GIVE ME LIBERTY OR GIVE ME DEATH." You might say that Masada has

become a symbol of Jewish determination.

The Dead Sea is part of the 5 million-year-old Great Syrian-African Rift Valley. It is 41 miles long and 11 miles wide inland lake that lies in the lowest part of the Jordan Valley. It is flanked by the Judean Mountains to the west and the Moab Mountains to the east. It is 1,320 feet below sea level making it the lowest place on the earth! Every liter of water contains 30% salt and minerals--about 2.5 pounds. The Dead Sea contains 50 times more concentrated bromine and 15 times more magnesium than the ocean. There has always been a mystique surrounding the Dead Sea's power if rejuvenation and re-energization. The low altitude, the high air temperatures, the low rainfall, the high atmospheric pressure, and the dry, pollen-free oxygen-rich air, all contribute to a remarkable feeling of well-being. This is why after climbing the Masada people head for a health spa to relax in a hot mineral bath for 15 minutes, than rub their bodies with black mud for the area, and rinse off in the saltiest water of the Dead Sea. What fun and what an experience! *

* On day two: The science teacher could incorporate the study of density after the discussion of the Dead Sea and the minerals found here. Excellent opportunity for experiments: dissolve a quarter teaspoon of salt in a half glassful of water. Color this water with food coloring. In another half glassful of water, dissolve three teaspoons of salt. Give this a different color. In a third half glassful of water dissolve 6 teaspoons of salt and make it a third color. Let stand for a few minutes. Then slowly pour the more dense salt water into the less dense, etc. If done correctly, you should have a graduate cylinder with 3 different color layers showing the different density.

Ancient bones linked to Jewish rebellion

JERUSALEM (AP) — A radiocarbon dating test has determined that 25 skeletons unearthed at the ancient fortress of Masada are probably Jewish rebels who committed suicide rather than surrender to Rome in the year 73, a scientist said yesterday.

The skeletons were uncovered 25 years ago, but since it was assumed they were Jews, they were immediately reburied as Judaism requires, said Israel Carmi, head of the radiocarbon dating lab at the Weizmann Institute of Science.

Archaeologists later suggested the skeletons may have belonged to Byzantine monks who lived on the flat-topped mountain during the 7th century.

The Weizmann Institute was asked to carbon date remnants of fabric found with the skeletons, Carmi said. Radiocarbon dating estimates the age of organic or carbon-containing materials by measuring the radioactivity of carbon.

The test found the skeletons dated to 77 A.D., with a margin of error of 37 years.

"This shows unequivocally that the date of the skeletons falls within the period of the Jewish rebellion," Carmi said.

"We can say with high probability, because there were both male and female skeletons, that these were not Roman soldiers, but people who had been living on Masada," he added.

Masada, in the Judean Desert in eastern Israel, is where the last Jewish rebels against Roman rule held out for three years and committed mass suicide rather than submit to slavery.

Joe Zias, an anthropologist with Israel's Antiquities Authority, said the Weizmann Institute's findings lend more credence to the account of the mass suicide on Masada.

Historian Josephus Flavius, who lived during the Roman invasion, described in detail how 960 men, women and children under siege at Masada committed mass suicide with swords and knives.

"Until now, Josephus' account constituted the only record of the mass suicide story," Zias said in a news release from the Weizmann Institute.

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The Cleveland Plain Dealer
September 23, 1991

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Lesson: The Bedouins, are they the victims of modernization?

Materials: Slides, both prepared and taken, that show the Bedouins in various settings--tent life as seen on the road to Jericho, a more modern aspect of Bedouin life while visiting a Bedouin settlement, Kseifeh, near Beer-Sheva, and their precious animals--sheep, goats and camels--that could be seen around their tents and homes while traveling through Israel. Concerning the dress of women--antique hat of the Bedouins bought in Jerusalem, jewelry bought in both Israel and Egypt, a Bedouin doll bought in a Bedouin store in Cairo, pieces of their hand embroidery needle work used on their dresses bought in a special Bedouin store in Cairo, and various post cards and pictures that were purchased in both Egypt and Israel. Some of the Bedouin men wear western-style clothing, yet some wear the Egyptian style gallebiyyas and the headdress of the Arabs-khafir-would also be brought into class. Various books on the Bedouins that were bought in Israel and Egypt would be shown and used by all.

Method:
1) Teacher will give a brief background history of Beduins and discuss how their life is being changed due to changes as sand dunes are leveled for roads, oil wells are being drilled, immigrants are moving in and more land is needed for new housing, more farm land is being developed to feed all the people of Israel, etc.
2) Slides will be viewed by students the first set being that of the Bedouins that are typical of their life style thousand of years ago and their more modern version. Will also show slides of a Bedouin school, Bedouin home, and typical meal that was served to us while in their home.
3) The dress of the Bedouin women will be discussed and examples will be shown and worn. The same goes for the dress of the men.
4) Lengthy discussion of issues that are very important to the Bedouin people: Will Bedouins be able to adjust to a more modern society and still maintain their heritage? How has modern vices affected their lives--drugs, cars, houses, computers, etc.? In schools, role models are losing their traditional impact for the sheik use to be the law of the land. How is making the shift from the rural to the urban society affecting them as a minority people. What do you think will happen to these people in say another 20 years? Will their symbol of their community. the camel, disappear from their society? Is

maintaining their culture bleak?

Further Studies:

1) writing to Bedouin students in care of:
   ABU-RABIA
   YOUNISS
   P.O. BOX 5157
   BEER-SHEVA, ISRAEL
2) since the students start to learn English in the 4th grade, send them books, posters, etc. that will aid them in their studies
3) a day discussing the Bedouin schools and how they compare and contrast to not only American schools but also Egyptian public and private schools
4) Reading--a story that concerns a young nomad girl from the dunes of the Cholistan Desert in Pakistan coming of age not unlike a Bedouin girl. It tells of her culture, life style, the nomadic life, importance of the camels, the Muslim religions, and obeying her father. The book if a 1990 Newbery Honor Book---SHABANU, DAUGHTER-OF-THE-WIND and is by Suzanne Fisher Staples.
5) planning and preparing a Bedouin dinner like the one that I experienced would be carried out by by the students. It would be complete with background music from an Arab tape that was purchased in Cairo.
6) Compare and contrast the Bedouin life style, culture customs, foods, etc. to that of the Amish found in Wayne, Ashland, Holmes, and Richland Counties in Ohio

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Dar El-Till El-Arabi
JERUSALEM

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Lesson: Yad Vashem and the Holocaust

Materials: Slides, both prepared and taken, that show Yad Vashem in Jerusalem, Israel; books bought while there; tape of a Holocaust survivor that was recorded there; background information concerning the Holocaust; map of the concentration camps; ditto to work on; the following books: TERRIBLE THINGS-AN ALLEGORY OF THE HOLOCAUST bu Eve Bunting and the book REMEMBER NOT TO FORGET by Norman H. Finkelstein.

Method:
1) Teacher will give a brief background history of World War II and the part it played concerning the Holocaust and Yad Vashem; teacher will pass out dittos from Junior Scholastic concerning World War II and the Holocaust for the students to read and discuss
2) Teacher will read the book--TERRIBLE THINGS AN ALLEGORY OF THE HOLOCAUST by Eve Bunting. Discussion will follow concerning standing up for what we believe is right. Correlation of the Terrible Thing and the Holocaust will also be discussed; the reactions of the animals and that of the victims of the Holocaust; discussion of a dreadful period of history and understanding ways to prevent its recurrence
3) Teacher will also read to the class, REMEMBER NO TO FORGET by Norman H. Finkelstein. It is a short book and gives a unique view of the Jews and the Holocaust. Also discusses YOM HASHOA, a time when Jews around the world will pause each year to remember....to remember not to forget.
4) Slides will be viewed by students
5) Recorded discussion with Anushka Friedman, a Holocaust survivor, will be listen to by the students
6) Discussion of the concentration camps and their location -- map passed out
7) Will have to see how the students react to the Holocaust as to how much will be discussed
8) Teacher will pass out the ditto showing a suitcase. Directions are on the ditto concerning what they would take/pack if they were being "resettled" elsewhere

Further Studies:
1) Show the film -- EYE OF A STORM -- that deals with prejudices and try it out on this class
2) In Language Arts/ Reading class have the students select a book concerning the Holocaust, World War II, or deals with people during that time period--see attached list of suitable books for the 6th grade. This would

be an on going lesson for three weeks with students sharing their findings through discussion and comparison of the various books read--their similarities and differences, characterization, etc.. One of the books would be THE UPSTAIRS ROOM, by Johanna Reiss

3) View the filmstrip--The Upstairs Room -- 36 minutes in length and is distributed by Random House

4) After studying the Holocaust, the students would participate in the "Children's Tiles Project". The students' tiles will be then sent to the US Holocaust Memorial Council. Some of the tiles may be selected to be incorporated in a permanent "Wall of Remembrance" display in the future National Holocaust Museum in Washington. Address: United States Holocaust Memorial Council; 2000L Street, NW, Suite 588; Washington, D.C. 20036-4907

5) Students should have a knowledge of the following words: synagogue, Adolph Hitler, Nazis, Gypsies, Slavs, World War II, Ghetto, Concentration Camps, Jews, bigotry, persecution, gunny sack, Holocaust, etc., after completion of this study

BOOK LIST FOR STUDYING THE HOLOCASUT:

A POCKET FULL OF SEEDS, Marilyn Sachs, Doubleday, 1987

ALAN AND NAOMI, Myron Levoy, Harper and Row, 1977

ALL BUT MY LIFE, Gerda Weissman Klein, Noonday Press, 1957

ANNE FRANK-LILFE IN HIDING, Johanna Hurwitz, Jewish Publishing Society, 1988

ANNE FRANK REMEMBERED, Miep Gies, Simon and Schuster, 1981

ANNE FRANK: THE DIARY OF A YOUNG GIRL, Anne Frank, Simon and Schuster, 1952

(THE) CHILDREN WE REMEMBER, C.B. Abells, Greenwillow Books, 1983

(THE) CIGARETTE SELLERS OF THREE CROSSES SQUARE, Joseph Ziemian, Avon, 1986

(THE) CRYSTAL NIGHTS, Michele Murray, Searbery, 1987

(THE) DEVIL"S ARITHMETIC, J. Yolen, Viking Press, 1989

ESCAPE FROM WARSAW, Ian Serraillier, Scholastic, 1953

(THE) ENDLESS STEEPE: A GIRL IN EXILE, Ester Hautzig, Scholastic, 1968

FRIEDRICH, Hans Peter Richter, Laurel Leaf/Holt, 1970

GENTLEHANDS, M.E. Kerr, Bantam, 1984

GIDEON, Cheater Aaron, Vagabond, 1977

(THE) HIDING PLACE, Corrie ten Boom, Bantam

(THE) HOUSE ON PRAGUE STREET, Hana Demetz, Bantam

I NEVER SAW ANOTHER BUTTERFLY, CHILDREN'S DRAWINGS ANDPOEMS FROM TEREZIN CONCENTRATION CAMP 1942-1944, Schocken Books, 1978

I AM A STAR -- CHILD OF THE HOLOCAUST, Inge Auerbacher, Simon and Schuster, 1986

I AM ROSEMARIE, Marietta D. Moskin, Harper andRow, 1972

IN FACE OF DANGER, Mara Kay, Scholastic Books

(THE) ISLAND ON BIRD STREET, Uri Orlev, Houghton Mifflin, 1986

JOURNEY, Myrna Grant, Living Books, 1978

JOURNEY TO AMERICA, Sonia Levitin, Scholastic Books, 1970

(THE) JOURNEY BACK, Johanna Reiss, Crowell, 1976

LISA'S WAR, Carol Matas, Charles Scribner's Sons, 1987

MARTA AND THE NAZIS, Frances Cavanah, Scholastic Books, 1979

MOLLY'S PILGRIM, Barbara Cohen, Lothrop,Lee, and Sheppard Books, 1983

MY BROTHER'S KEEPER, Israel Bernbaum, G.P. Putnam's Sons, 1988

NIGHT, Elis Wiesel, Avon, 1969

(A) NIGHTMARE IN HISTORY: THE HOLOCAUST 1933 - 1945, Miriam Chaikin, Houghton Mifflin, 1987

NUMBER ON MY GRANDFATHER'S ARM, David Adler, Union of American Hebrew Congregation, 1987

ON BOTH SIDES OF THE WALL, Vladka Meed, Holocaust Library, 1979

PRANK, Katherine Lasky, Dell, 1987

REMEMBER NOT TO FORGET, Norman H. Finkelstein, Franklin Watts, 1985

RESCUE-THE STORY OF HOW GENTILES SAVED JEWS IN THE HOLOCAUST, Milton Meltzer, Harper and Row, 1988

REUNION, Fred Uhlman, Penguin, 1989

(THE) RISE AND FALL OF ADOLF HITLER, William L. Shirer, Scholastic, 1961

ROSE BLANCHE, Roberto Innocenti. Creative Education Inc., 1985

(THE) SHORT LIFE OF SOPHIE SCHOLL, Hermann Vinke, Harper and Row, 1980

SMOKE AND ASHES: THE STORY OF THE HOLOCASUT, Barbara Rogasky, Holiday House

(THE) STOLEN YEARS, Sara Zyskind, Signet, 1988

STRUGGLES, Sara Zyskind, Learner Publications, 1989

TERRIBLE THINGS, AN ALLEGORY OF THE HOLOCAUST, Eve Bunting,

The Jewish Publication Society, 1989

THROUGH OUR EYES, Itzhak Tatelbaum, I.B.T. Publishing, 1984

TRANSPORT 7-41-R, T. Degens, Viking Press, 1974

(THE) TULIPS ARE RED, Leesha Rose, Yad Vashem, 1988

TWENTY AND TEN, Claire Bishop, Viking Press, 1952

UNCLE MISHA's PARTISANS, Yuri Suhl, Four Winds Press, 1973

(THE) UPSTAIRS ROOM, Johanna Reiss, Crowell, 1972

WE REMEMBER THE HOLOCAUST, David A. Adler, The Trumpet Club, 1989

WHEN HITLER STOLE PINK RABBIT, Judith Kerr, Coward, McCann, and Geoghegan, Inc., 1972

Compiled by Tonya R. Houser - 1991

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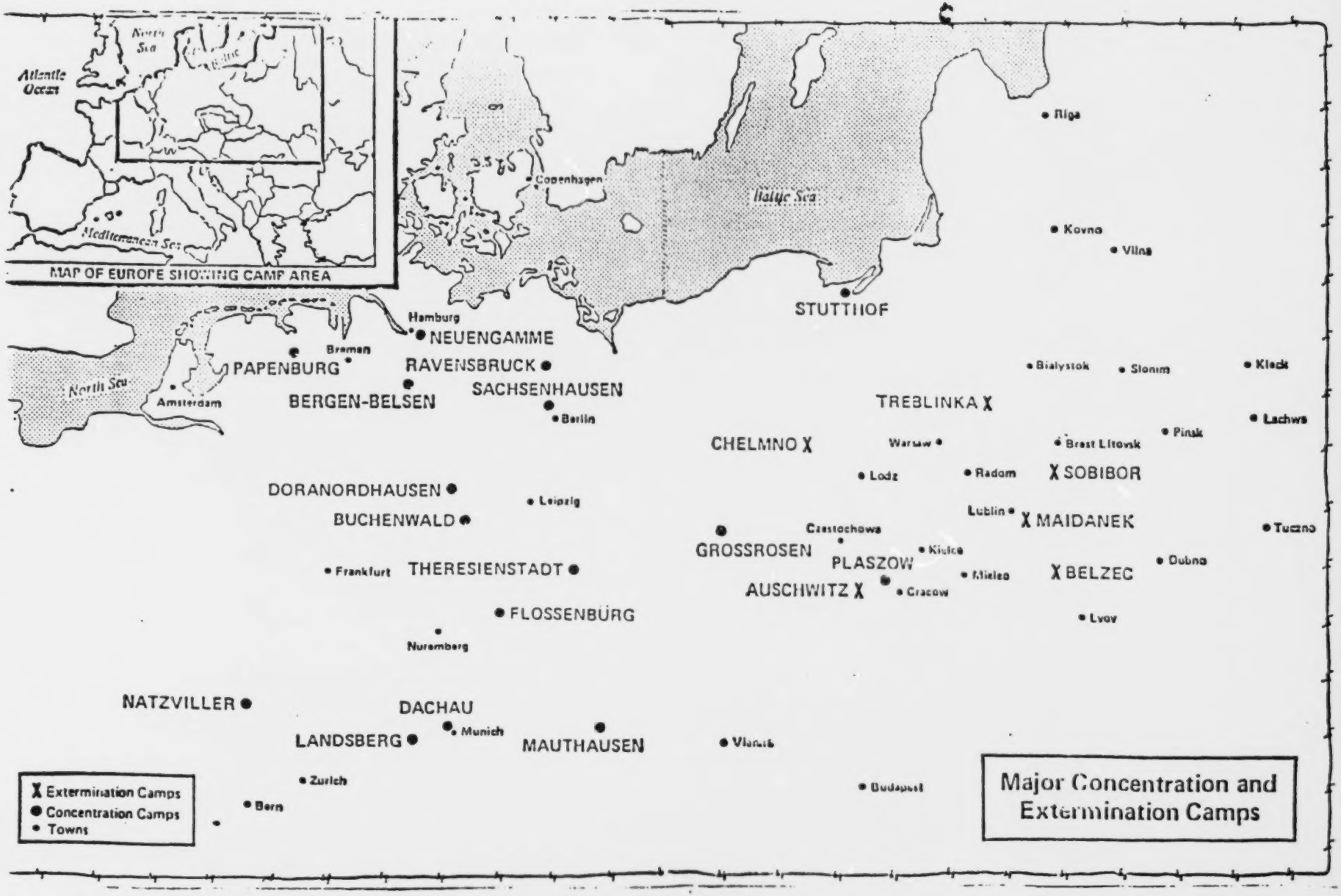
You have heard rumors for some time that the secret police have been arresting whole families and sending them away. No one knows where these people have gone or when (or if) they will return. Sometimes a child is sent on an errand and is never heard of again.

It is 3:30 in the morning. You and your family are startled awake by a loud pounding on your front door. Your whole family gathers in the living room. When your father opens the door, secret police push into your home.

An officer of the secret police tells you that all of you are being sent away for "resettlement" elsewhere. They refuse to tell you where you are being sent and for how long you will be gone. You realize that you may never return to this home. Each member of the family is given ten minutes to pack his own suitcase. You may choose twelve items that will fit into an average suitcase. Write the items on the lines in the suitcase. On a sheet of paper write a justification for each item and be ready to share with the class.



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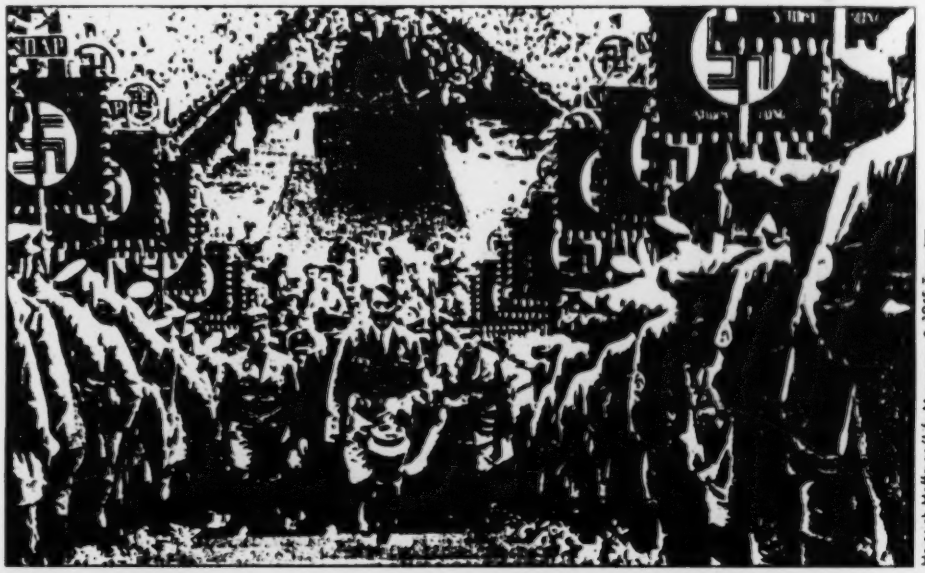
The War Times

SPECIAL EDITION COVERING THE YEARS 1939-43

WILL THE NAZIS CONQUER EUROPE?

by Kathy Wilmore



Henrich Hoffman/Life Magazine © 1945 Time Inc.

Above: *Adolf Hitler arrives at a massive prewar Nazi rally.* Below: *Dates on map give the year each nation fell under Axis control.*

Since 1933, Adolf Hitler and his Nazi Party have ruled Germany. Will they someday rule all of Europe?

As Nazi German forces take one country after another, that question is on everyone's mind.

The Nazi Party began as a small political group. Hitler joined it in 1919. One year later, it took its present name of the National Socialist German Workers' Party, or Nazi Party for short. The Nazis tell the German people, whose country was destroyed by World War I, that they can be great and powerful again. It is a message many want to hear. Nazis also believe they belong to a white "master race" and that all other people — including Jews, blacks, and Catholics — are inferior.

By 1932, the Nazis were the strongest party in Germany. The next year, Hitler became chancellor (prime minister). He runs Germany as a complete dictator. Except for the Nazi Party, all political groups are banned. Special soldiers called storm troopers terrorize anyone who dares to speak out against Hitler or the Nazi Party. Also feared is the *Gestapo*, Hitler's secret police force.

Hitler wants to make Nazism the ruling force around the world. Germany's neighbors watch in fear as Hitler builds his nation's military might. Where — and how — will he make his move? Can Europe be saved from the Nazi threat? ☆

David Lindroth

1942: MASSIVE FIGHTING IN SOVIET UNION

MOSCOW, June 22 — On this day in 1941, Adolf Hitler launched Operation Barbarossa — a *blitzkrieg* attack on the Soviet Union. At the same time, two German allies, Italy and Romania, declared war on the Soviet Union. But today, German and Soviet troops continue to battle for the control of this vast nation.

Hitler's plan was to take swift control of key Soviet cities, forcing a surrender. Germany wants the Soviet Union's supplies of food, petroleum, and other raw materials. Hitler also believes that taking the Soviet Union would ensure his victory over all Europe. He believes that Britain, the strongest holdout, cannot hope to win if the Soviet Union is defeated.

Soviet forces fought back despite heavy losses. Once winter set in, all hope of a swift victory was quashed.

The winter of 1941 caught German troops unprepared. Tanks and foot soldiers became mired in deep snows. Many German troops froze to death.

Soviet troops also faced terrible losses. In such key cities as Leningrad and Sevastopol, civilians struggled to survive long **sieges** (the German army surrounded the cities, blocking supply lines for food and fuel).

At first, most of the world expected a Soviet defeat. But lately, the Soviets seem to be turning the tide. Now that the U.S. has joined the Allies and entered the war, a Soviet victory seems possible. ☆

Tass from Sovfoto

Under snowy skies, Soviet women discover the bodies of loved ones slain in a German attack.

1943: WARSAW GHETTO DESTROYED

WARSAW, May 17 — Yesterday, 28 days of bloody fighting ended in the Warsaw Ghetto. The German army put down an uprising of resident Jews, killing 56,000. The area has been completely destroyed.

The Warsaw Ghetto was formed in 1940, when German troops walled in part of the city to confine 500,000 Jews. Those inside were cut off from all contact with the outside world.

Last summer, soldiers began forcing people — about 6,000 a day — to leave. The Jews had no idea they were being taken to concentration camps to be killed, tortured, or worked to death.

Last September, a prisoner escaped from a camp and returned to Warsaw. He told of the cruel and shocking treatment of Jews in the camps. "Every Jew should know the fate of those [who were] resettled," warned an underground paper. "The same fate awaits the remaining few left in Warsaw."

When German troops marched into the Ghetto on April 19, the remaining residents, though outnumbered, fought back. Germany crushed the uprising by dropping bombs and sending in thousands of soldiers. Some Jews escaped, but most were killed or captured. Survivors were sent to concentration camps. ☆

UPDATE: A SURVIVOR, THEN AND NOW

It is one of the most famous photos of the Holocaust: a small, frightened boy being forced at gunpoint from his Warsaw home. He and the others will be taken to a concentration camp. Many people have wondered: What ever happened to that boy?

Now, that boy's name and fate are known. Tsvi Nussbaum was taken to Bergen-Belsen concentration camp. After being freed in 1945, he lived for a while in Israel. In 1951, he moved to the U.S.

Nussbaum (*at right*) is now a doctor in Rockland County, New York. "I accept my past," he says, "but I have always looked to the future. The future [was] all I had to live for back when the picture was taken." ☆

Amy Pomerantz/N.Y. Post staff photo

1939: GERMANY TAKES POLAND!

WARSAW, Oct. 6 — In the dark hours before dawn on September 1, Germany invaded Poland. About one million German troops wiped out anyone who tried to defend Poland. **Panzer** (armored tank) divisions swept ahead of foot soldiers and motorized troops. Overhead, the ***Luftwaffe*** (German air force) filled the skies, bombing Polish targets. Germans are calling this swift and terrible style of attack ***blitzkrieg*** (*BLITZ-kreeg*) — "lightning war."

Yesterday, after weeks of fighting, the last Polish defense forces surrendered. Already crippled by the German invasion, Poland was dealt a further blow when Soviet forces invaded from the east on September 17.

Joseph Stalin, the Soviet leader, had been thought to be unfriendly to Hitler. But word has been leaked that the two countries earlier made a secret pact to join forces to attack Poland, then divide it between them, as they have done.

Poland's allies, Britain and France, declared war on Germany on September 3. But they sent no troops to aid Poland, as promised.

With Poland's fall, Hitler tightens his stranglehold on Europe. ☆

1940: FRANCE FALLS TO GERMANY

PARIS, June 23 — After the *blitzkrieg* of Poland, Hitler turned his sights on the rest of Europe. In April, his forces attacked Norway and Denmark. Britain and France stepped in to help but their efforts, some said, were "too little and too late." Denmark fell after a single day's fighting. Germans controlled much of Norway by May 5. Then, on May 10, Germany invaded the Low Countries — Belgium, Luxembourg, and the Netherlands. When French troops went to their aid, Germany invaded France as well.

Under an **armistice** (cease-fire agreement) signed June 22, Germany now controls the northern three fifths of France. The rest remains in French control, but its government will cooperate with Germany. ☆

Hitler and aides in Paris, just after France's fall.

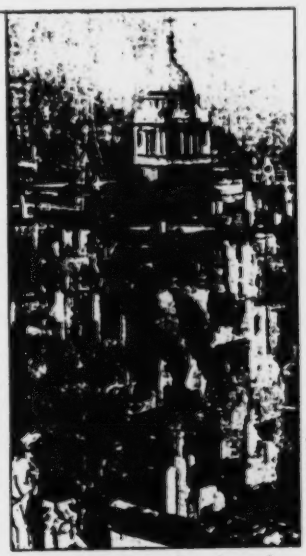
AP/Wide World

1941: BOMBING RAIDS ON BRITAIN END

LONDON, May 12 — The military might of Adolf Hitler, which has conquered most of Europe, has been unable to conquer Britain. Yesterday, Hitler called off the regular air raids that have pummeled Britain since last August.

The air raids began August 13. In September, the "Blitz" began — the steady bombing raids by the *Luftwaffe* on British cities and towns. Britain's Royal Air Force (RAF) fought back in fierce battles in the skies. Night after night, the raids drove British civilians to the relative safety of bomb shelters.

Britain's prime minister, Winston Churchill, vowed the RAF would "claw the Hun out of the sky." On May 10, London was hit by the most destructive raid yet. More than 14,000 civilians were killed and, with 5,000 houses ruined, some 12,000 are now homeless. Still, Britain did not give in and, yesterday, the Blitz was called off. ☆



AP/Wide World

Devastation in London during the Blitz.

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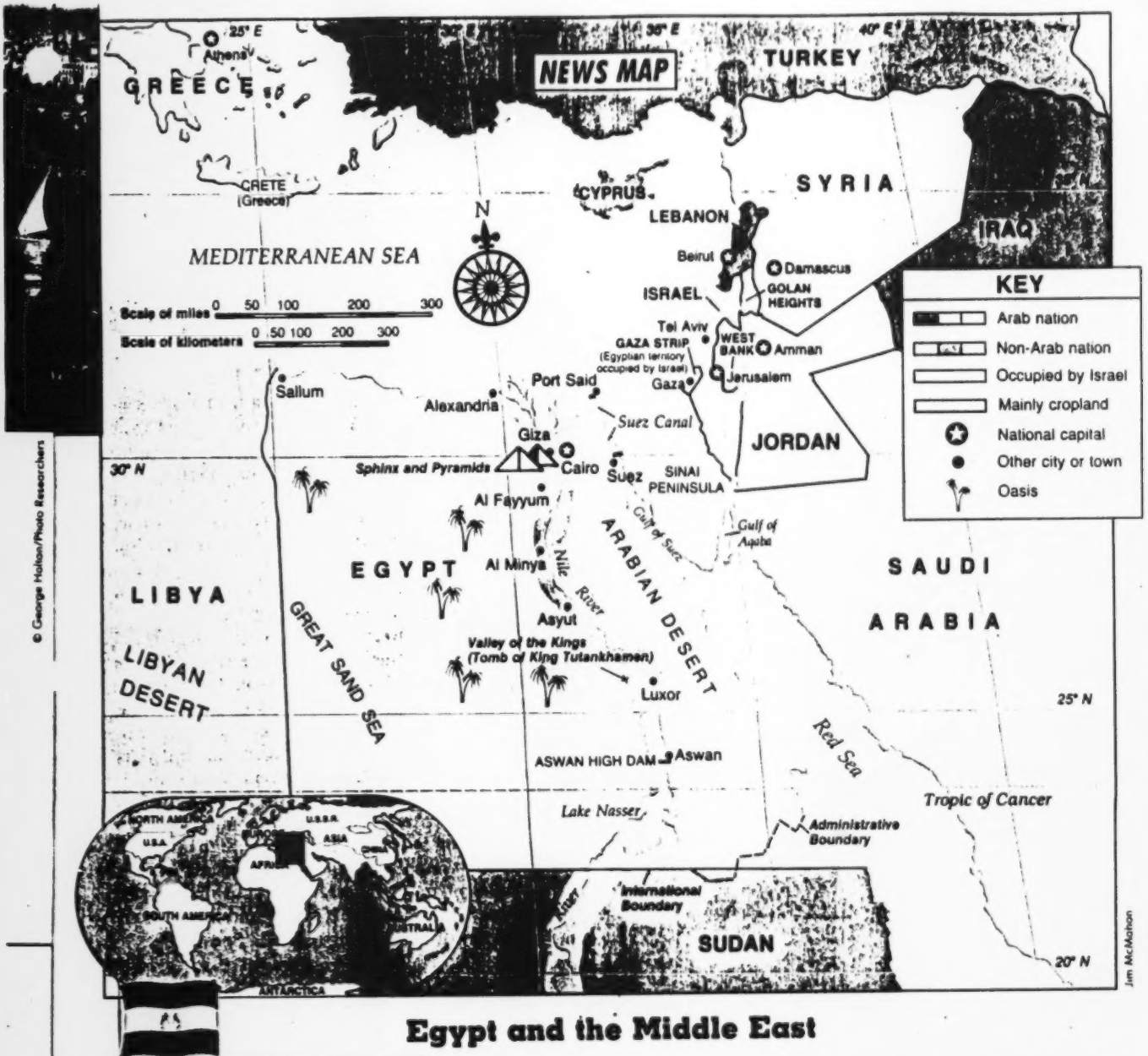
Lesson: Welcome to Egypt!

Materials: slides taken in rural Cairo; downtown Caior; and the surrounding areas; ditto from Junior Scholastic Magazine that shows map of Egypt and the surrounding countries.

Method:
1) Teacher will show a wall map of Egypt so all can see the location of this country in relationship with the rest of the world
2) discussion of why this country has been so important to not only the ancient world but also the modern world; its involvement with the other Arab worlds as well as Israel concerning peace in the Middle East; the importance of the Suez Canal and its location; problems that are confronting the citizens of Egypt today--population growth, health care, pollution, crime--is this the only country with these problems; some specific problems that are being faced by only Egypt--the tired Nile River and with overcrowding here what happens to food production--increase or decrease; does pollution hurt these historic monuments and how are they being preserved, etc..
3) slides will be shown that depicts the ancient rural Egypt that is typical history book pictures, the mass of humanity that can be found in downtown Cairo, the faces of these people, a view of their lifestyle, modes of transportation, and its culture.
4) more discussion of this important country that is a little larger than Texas, ranks 38/39 in land size of the world's countries with a population of over 55 million (they stopped counting the population in Cairo when it reached 15 million).

Assignment: Pass out workbook ditto from Junior Scholastic Magazine. They are to complete the questions asked using the map provided.



Egypt and the Middle East

EGYPT: Facts to Know

Official name: The Arab Republic of Egypt.
Land Area: 386,100 sq. miles.
Population: 54,800,000; 49 percent urban, 51 percent rural.
Government: Four-party republic; Hosni Mubarak is president.
Economy: Egypt is a leading world cotton producer. Other crops: rice, beans. Industries: textiles, chemicals, food processing.
Per Capita GNP: $710.
Literacy Rate: 44 percent.
Life Expectancy: 59 years.

QUESTIONS

__ 1. Egypt borders all of the following nations *except* (a) Libya; (b) Israel; (c) Iraq; (d) Sudan.

__ 2. Egypt's capital is (a) Luxor; (b) Cairo; (c) Alexandria; (d) Giza.

__ 3. The land closest to the Nile River is (a) mainly cropland; (b) non-agricultural; (c) desert.

__ 4. Sallum is in what part of Egypt? (a) northeast; (b) northwest; (c) southeast; (d) southwest.

__ 5. All of the following countries are Arab *except* (a) Libya; (b) Syria; (c) Jordan; (d) Sudan.

__ 6. Al Minya is north of the (a) Valley of the Kings; (b) Suez Canal; (c) Aswan High Dam; (d) *a* and *c*.

__ 7. The straight-line distance from Luxor to Asyut is about (a) 50 mi.; (b) 150 mi.; (c) 200 mi.

__ 8. The Nile River empties into the (a) Red Sea; (b) Mediterranean Sea; (c) Great Sand Sea.

__ 9. The city at 32° north latitude, 25° east longitude, is (a) Sallum; (b) Gaza; (c) Cairo; (d) Luxor.

__ 10. The Red Sea separates Egypt and (a) Saudi Arabia; (b) Jordan; (c) Sudan; (d) Turkey.

Sept. 21, 1991

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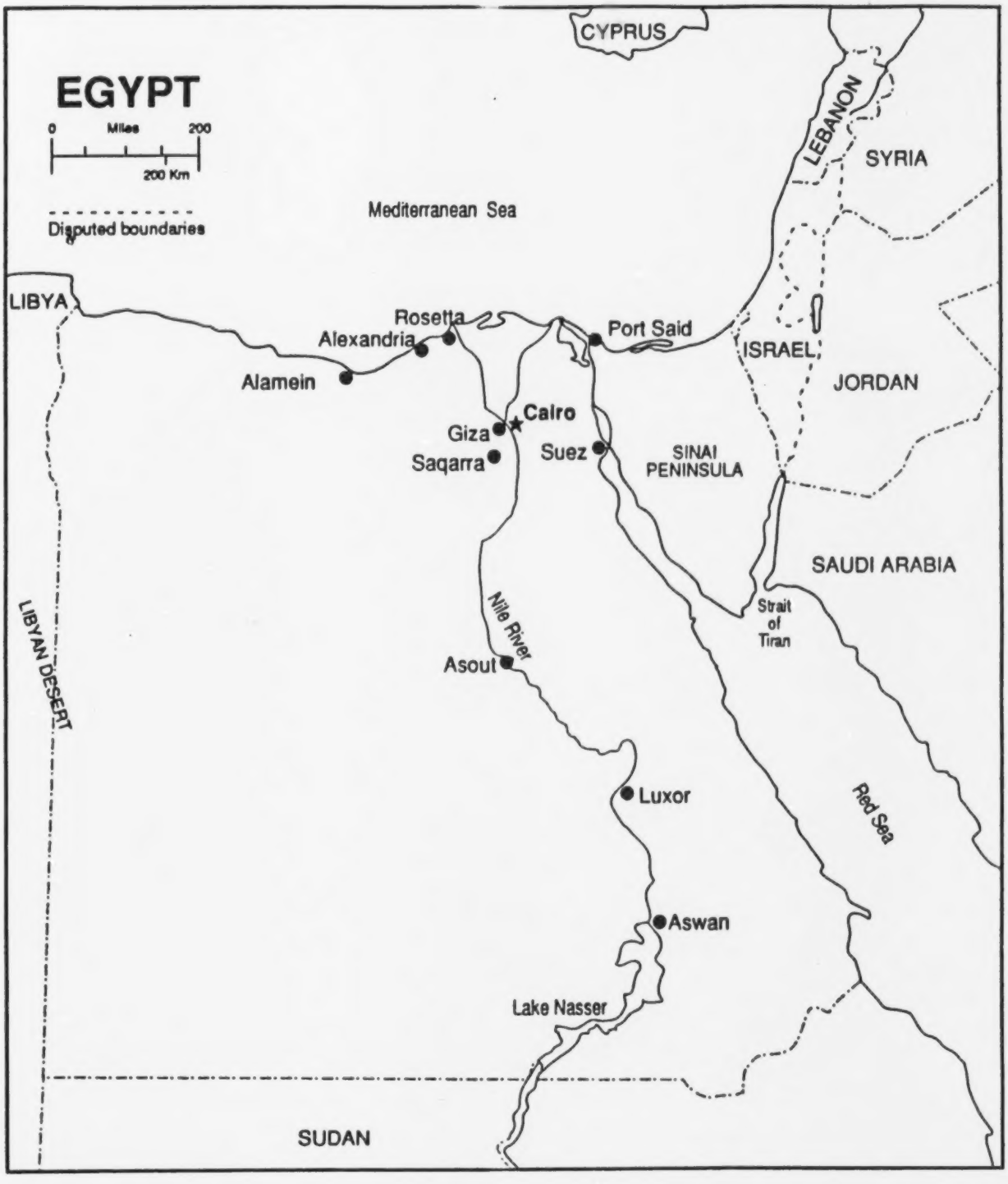
Egypt


EGYPT
0 Miles 200
200 Km
Disputed boundaries
CYPRUS
LEBANON
SYRIA
Mediterranean Sea
LIBYA
Rosetta
Alexandria
Port Said
ISRAEL
Alamein
JORDAN
Cairo
Giza
Saqarra
Suez
SINAI PENINSULA
SAUDI ARABIA
Strait of Tiran
Nile River
Asout
LIBYAN DESERT
Luxor
Red Sea
Aswan
Lake Nasser
SUDAN

29.

Egypt

Government

Official name: Arab Republic of Egypt
Capital: Cairo
Type of Government: Republic
Head of State: President M. Hosni Mubarak
Legislature: People's Assembly (unicameral)
Party system: Multiparty
Suffrage: Universal: 18 years and over
Date of Independence: British protectorate 1882-1922; constitutional monarchy with continued British control 1922-1956
Date joined the Arab League: March 22, 1945
Date joined the United Nations: October 24, 1945
National holiday(s): July 23

Geography & Population

Area: 386,900 sq. miles/ 1,002,000 sq. kilometers
Population: 49.28 million (1987)
Rural/urban ratio: 55/45 (1980)
Annual population growth rate: 2.1%
Urban centers: Cairo, Alexandria, Port Said, Asyout, Suez, Aswan, Luxor
Religion: Muslim, Christian, Jewish
Languages: Arabic, English, French

Economy

Currency: Egyptian pound
Income per capita: U.S.$760 (1986)
Percentage of population of working age (15-64): 56% (1980)
Natural resources: Petroleum and natural gas, iron, salt, phosphates, manganese, limestone, coal
Agriculture: Cotton, wheat, rice, corn, sugar
Industry: Textiles, food processing, chemicals petroleum, manufacturing, cement, film and entertainment
Percentage of labor force in agriculture: 50% (1980)
Percentage of labor force in industry: 30% (1980)
Percentage of labor force in services: 20% (1980)
Airports: Cairo, Alexandria, Luxor, Aswan
Seaports: Alexandria, Port Said, Suez

Quality of Life

Life expectancy at birth: 61 years (1986)
Infant mortality: 88 per 1,000 live births (1986)
Average caloric intake (as % of daily requirements): 117% (1980)
Population access to safe water: 66% (1975)
Physicians available: One for 970 people (1980)
Nurses available: One for 1,500 people (1980)
Primary school enrollment: 85% (1985)
Adult literacy: 44% (1980)
Daily press: *Al-Ahram, Al-Gumhuriyyah, Al-Akbar, Al-Wafad, El-Messaa;* eleven dailies in Cairo; six in Alexandria
Radio and television stations: Egyptian Broadcasting Company

Points of Interest

In **Cairo**, the Citadel of Saladin 1183 A.D., the 1000-year-old Al-Azhar University, the Marble Mosque, the, 14th century Bazaar of Khan al-Khalili, the 4th century al-Muallaqa Church and the 4th century St. Sergius Church; in **Helwan**, south of Cairo, the sulphur springs and mineral waters; **Alexandria**, founded by Alexander the Great in 331 B.C.; at **Kom al-Dekka**, the Roman theatre and Pompeii's Pillar; the winter resort of **Aswan** and the famous dam; the pyramids of Giza, the Sphinx, Valley of Kings (Wadi al-Molouk), the temples of Luxor, the temples of Abu Simbel and of Nefertari, built by Ramses II between 1300 and 1233 B.C. The Egyptian Museum in Cairo houses 5000-year-old antiquities, with other treasures at the Coptic Museum, the Islamic Art Museum and the Graeco-Roman Museum in Alexandria.

Wall ornament from the mosque of Sultan Baybars (1267 A.D.), Cairo.

Lesson: Rosetta Stone and its importance

Materials: Small reproduction of the Rosetta Stone bought at the Cairo Museum, my notes, map of Europe and Middle East

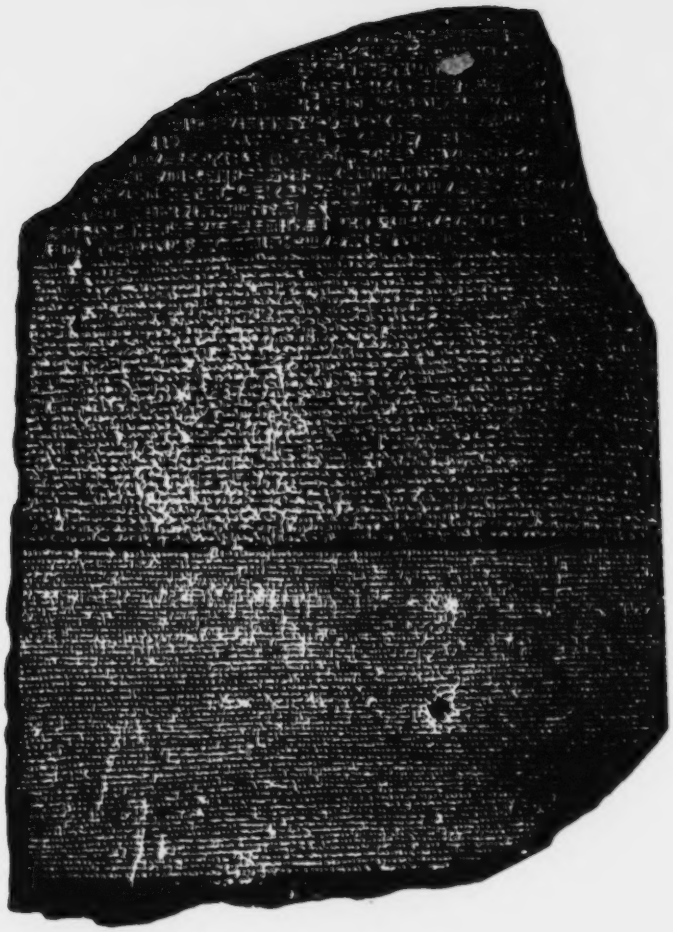
Method: 1) the teacher will give a background history of the Rosetta Stone
2) the teacher will pass around the stone and let students compare the different languages found
3) topics discussed should include:
A. Why was the Rosetta Stone such an important discovery?
B. Why did the Egyptians leave so many clues as to how they lived?
C. Why was Greek one of the languages found on the stone? Why not English? Arabic? etc.?
D. What is hieroglyphs? How is it used today? What are its importance to ancient Egypt?
E. Why did the French have an interest in Egypt?
F. Where were the trade routes located during this time? Was the Suez Canal built yet?
G. Why do we know more about the ancient Egyptians than any of the other ancient societies/cultures/
4) Assignment--where is the Rosetta Stone located today? Why?

NOTES: The Ottoman Turks invaded Egypt in 1517 and with it came a period when during three centuries little was done by the Turks to enrich the art, literature, and architecture of Egypt. All they really cared about was exploiting what riches the country had to offer. Under this kind of domination, the Egyptians did their best to avoid learning the languages of the Ottomans or acquiring the Turkish culture. They lived for the day when the Ottoman power would decline. This finally happened in 1798. Who were these people who finally defeated the Ottomans? Would you believe France under the leadership of Napoleon Bonaparte. The most natural landing spot for Napoleon and his men was Alexandria. Since they got little resistance from the Ottoman Turks and were welcomed by the Egyptians, the French started to make themselves at home. What was the reason for the invasion? Napoleon claimed that he and his military forces was there to protect a number of French merchant companies that had complained of mistreatment. Could this be true? Or, do you think he was only interested in establishing a trade route to India and take over much of the trading that the English

controlled. (France and England didn't get along too well. Why do you suppose--rivalry?)

Even though Napoleon and his power in Egypt only lasted three years they did do a great service to the people of Egypt and the rest of the world. Here is where the Rosetta Stones comes into the picture.

The year is 1799 and the place is near the Rosetta branch of the Nile River. The main character is a French engineering officer who proved to be a very curious man. While walking one day he noticed a curious looking block of stone buried in the mud. This stone was thought to be an old building block but upon wiping off some of the mud he knew he had a great tablet. A tablet that contained inscriptions on three different forms: Greek, Egyptian hieroglyphics, and a later form of Egyptian writing. The Rosetta Stone, black basalt some 4 feet (1.2 meters) high and 2 feet (.61 meters) wide, had been found! It was an official decree that dated back to 196 B.C., during the reign of King Ptolemy V. The French knew what a great treasure this was and went to work translating. This was the first time it was realized that ancient Hieroglyphics were a language that could be interpreted and understood. Now man could read and finally understand all the hieroglyphics that were found inscribed on temple walls, papyrus scrolls, etc.. A breakthrough into the ancient world had taken place and with it a whole new adventure into the understanding of the Ancient Egyptians and their culture.



Lesson: Hieroglyphics--its history and importance

Materials: ditto containing hieroglyphic alphabet and numbers; slides showing hieroglyphics on temples- Abu Simbel, Temple of Philae, Temple of Horus, Temple of Luxor and Karnak, my notes

Method: 1) the teacher will give background information concerning hieroglyphics
2) slides will be shown showing close up hieroglyphics found on the above mentioned temples
3) using the ditto with the alphabet shown, students will be put into groups of 4 and try to determine how the specific symbols were chosen--brainstorming
4) discussion of their brainstorming results.

Assignment: using the ditto passed out during class, try and write the following numbers using hieroglyphics: 25, 46, and 87. The students can also try and figure out their own names.

NOTES: Hieroglyph means 'sacred carved sign' and hieroglyphic is the name given to Egyptian writing because it was often carved on temple walls. Much of it was not carved however, but written in ink using a reed for a pen; or it was painted on the walls of tombs and other monuments. When they wrote on papyrus the Egyptians used and easier form of writing called Hieratic.

The earliest writing was in "picture signs". For these a picture was drawn for the object or closely connected idea. For instance (the sun) stands for 'day', stands for 'hand', stands for 'house'. Soon it was realizes that the sign could represent just the sound of the name of the object and so be used to convey an idea that could not easily be drawn. These are sound signs. For example: the word for 'house' was per and the word for 'go out' was also per. So they wrote and the legs showed that they meant 'go out' and not 'house'.

Egyptians is a complicated language because there are hundreds of signs. Although the Egyptians had signs which showed all the separate sounds, they did not realize that they could do away with many of them and have a simple alphabet.

Again, as mentioned in the Rosetta Stone lesson, it was the French who found and later broke the mystery of hieroglyphics. The duplicated inscriptions in Greek and hieroglyphics enabled Champollion to compare the names in both texts and begin the long task that eventually lead to understanding of ancient Egyptian writings.*

*from book Great Civilizations--Egypt by E.J. Shaw

THE HIEROGLYPH	SOUND IT REPRESENTS
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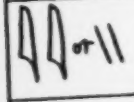
	i
	ee
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THE HIEROGLYPH	SOUND IT REPRESENTS
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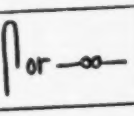	s
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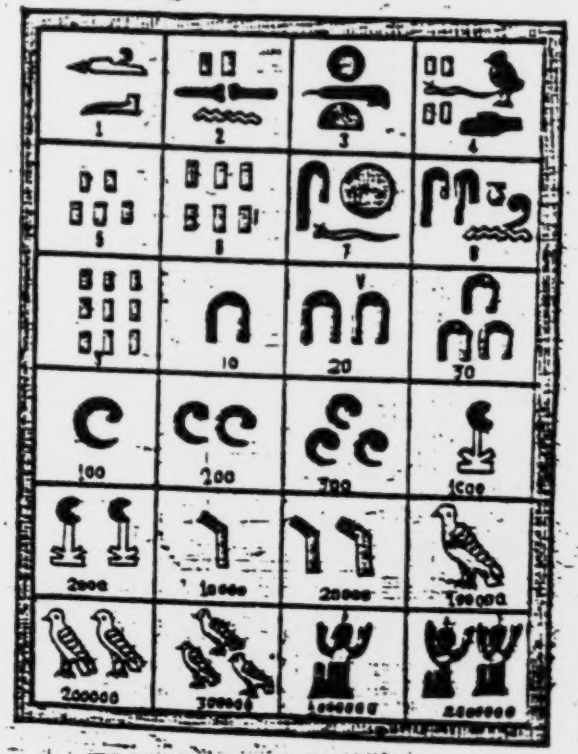
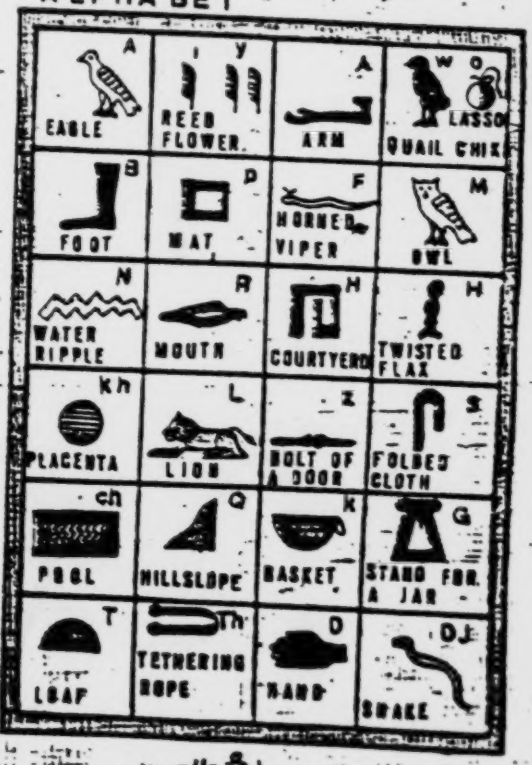
HIERGLYPHIC NUMBERS ....



THE HIEROGLYPHIC ALPHABET



Birthplace of the Alphabet

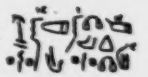
In Mesopotamia and Egypt 5,000 years ago, men first experimented with systems of writing to preserve spoken languages. In hieroglyphic and cuneiform scripts, symbols represented words and syllables. Out of these early models came one of the world's greatest inventions—the alphabet.

Phoenician writing—which recorded only consonants—became the grandparent of all modern alphabets. Greeks added symbols for vowels, an innovation that traveled to the Romans, who developed the Latin alphabet, now used throughout the West.

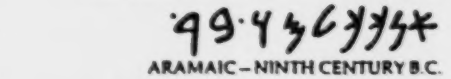
The ancient script of South Arabia influenced Ethiopic. Aramaic led to modern Hebrew and Arabic, and—with Greek—influenced Armenian. In the Middle East today, most languages, including Arabic, Persian, and Pashto, are written in Arabic script. Other distinctive writing exists there, including Berber, Georgian, Syriac, and Coptic.

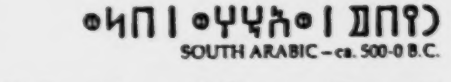
MESOPOTAMIAN CUNEIFORM

EGYPTIAN HIEROGLYPHIC

HITTITE HIEROGLYPHIC 

PHOENICIAN – ELEVENTH CENTURY B.C.


ARAMAIC – NINTH CENTURY B.C.


SOUTH ARABIC – ca. 500-0 B.C.

Μετὰ φόβου Θεοῦ
MODERN GREEK

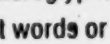
וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר
MODERN HEBREW

كِتَابٌ لِتَعْلِيمِ اللُّغَةِ العَرَبِيَّة
MODERN ARABIC

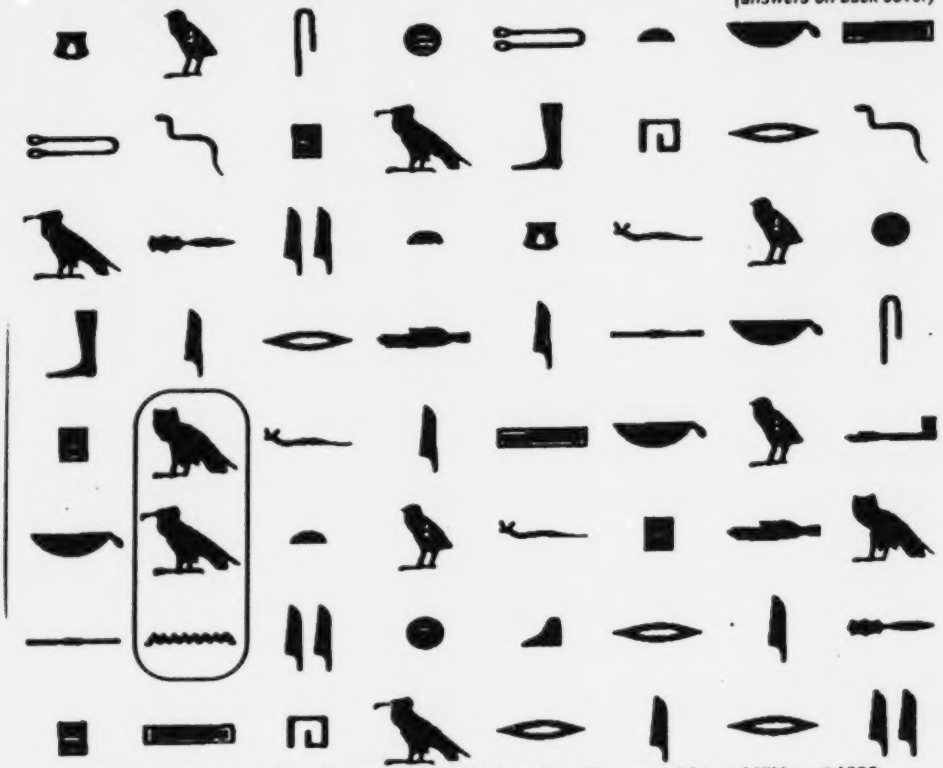
Վարդանանց Տօն
MODERN ARMENIAN

Hieroglyph Hunt

Hieroglyphs is the ancient Egyptian form of writing. In hieroglyphs, figures or objects represent words or sounds. For example, the word *man* looks like this in hieroglyphs: . You can see it highlighted below.

In the hieroglyph puzzle below, try to find a bird ( ), some fish ( ), a cat ( ), a crocodile (), a lily ( ), a goose ( ), some eggs ( ), and a river ( ). You can go left to right, down, or diagonally. Circle each word as you find it.

(answers on back cover)



From Catharine Roehrig, *Fun With Hieroglyphs*, The Metropolitan Museum of Art and Viking. ©1990.

Lesson: A Natural Treasure--Papryus

Materials: Teacher's notes, examples of papryus bought in Egypt; slides taken at Maat Papryus Co., Giza, showing how papryus was/is made, a sample of papryus taken from a field in Giza

Method: 1) teacher will give a background history of papryus and how it was made
2) slides will be shown that were taken at Maat Papryus Co., Giza
3) different examples of papryus will be passed around for students to examine.
4) discussion of different qualities of papryus; costs of different pieces; is workmanship noticeable or a factor; etc.

Assignment: Anyone (individual or group) wishing to do so for extra credit may try and make papryus, or paper. See teacher for recipe.

NOTES: One of the world's most well-know plant is grown in water and swamps, has a strong slender stalk that supports a lovely crown of green leaves and is called papryus. According to the Bible, the fragile stems of this plant concealed the basket that held the baby Moses. Heavier papyrus stalks provided pillars for ancient Egyptian houses. The strong outer bark was fashioned into hampers, crates, furniture, and baskets. Tied together in bundles it provided the sturdy boats of ancient Egypt. Most important, however, was the fact that this plant gave the world writing as we know it today. It became the first paper known to man. This was a simple, handy material on which all kinds of records could be preserved. No longer was it necessary to carve all records on stone. What a breakthrough! Students didn't have to carry around their "stones" to school everyday.

In a brief statement papryus was made this way: the stems of the plant were cut into thin strips, some being laid side by side and others placed on top at right angles. Then they were beaten on a flat stone, dried in the sun, and rubbed smooth with an ivory rubber.

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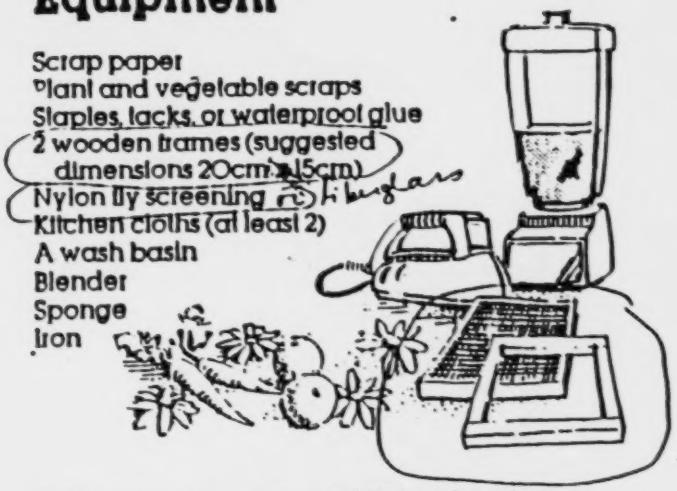
PAPERMAKING AT HOME

Equipment

Scrap paper
Plant and vegetable scraps
Staples, tacks, or waterproof glue
2 wooden frames (suggested dimensions 20cm x 15cm)
Nylon fly screening
Kitchen cloths (at least 2)
A wash basin
Blender
Sponge
Iron



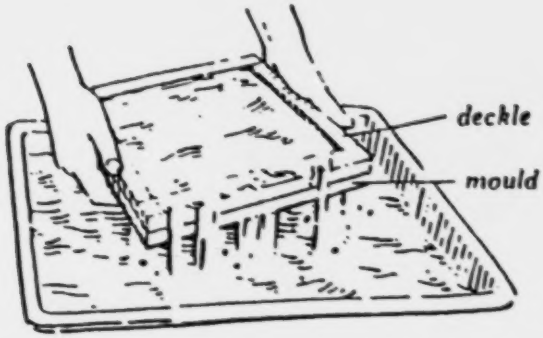
1 To make paper you must first make a 'paper mould' - a wooden frame with nylon fly screen stapled tightly to it. You can use a second wooden frame (deckle) without the fly screen to help make your paper more even.

2 Take some scrap paper, remove any plastic or staples, tear it into small pieces (about 2 cm square) and soak it in hot water for half an hour.

3 Take a handful of the soaked paper and put into a blender about half-full of warm water. Blend at a moderate speed until you no longer see pieces of paper. (If you have problems, take out some of the paper.) To this mixture (pulp) you can add small amounts of vegetable material like orange peels, carrot tops or flowers, and blend again.

Coloring the Pulp. If you want colored paper, you can add fabric dye to the pulp. Make sure the dye is non-toxic.

4 Pour the mixture into a large plastic basin, half-full of warm water. Increasing or decreasing the amount of the pulp will affect the thickness of your paper.



5 Place the deckle on top of your screen. With both hands, dip the mould into the basin and scoop up some of the pulp. **Gently** shake the mould back and forth to get an even layer of fibres on the screen. When the water has drained through, place the mould to one side and carefully lift off the deckle, leaving the just-formed sheet on the screen.

6 To remove the paper from the screen, lay a clean kitchen cloth on a flat table, then take the screen and lay it face down on the cloth. Soak up any extra water from the back of the screen with a sponge. Very gently lift the screen - the paper should remain on the cloth.

7 To dry the paper quickly, cover it with another cloth and iron at a medium dry setting. Once dry, pull gently on either side of the cloth to stretch it - this helps loosen the paper from the cloth. Gently peel the paper off.

8 **A CLEAN UP NOTE.** When you've finished, collect the left over pulp in a strainer. Be careful **NOT** to pour pulp down the drain - it might block it. The strained pulp can be thrown out or kept in a plastic bag in the freezer for the next time.

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Toale, Bernard. The Art of Papermaking

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Small papermaking kits - " - "

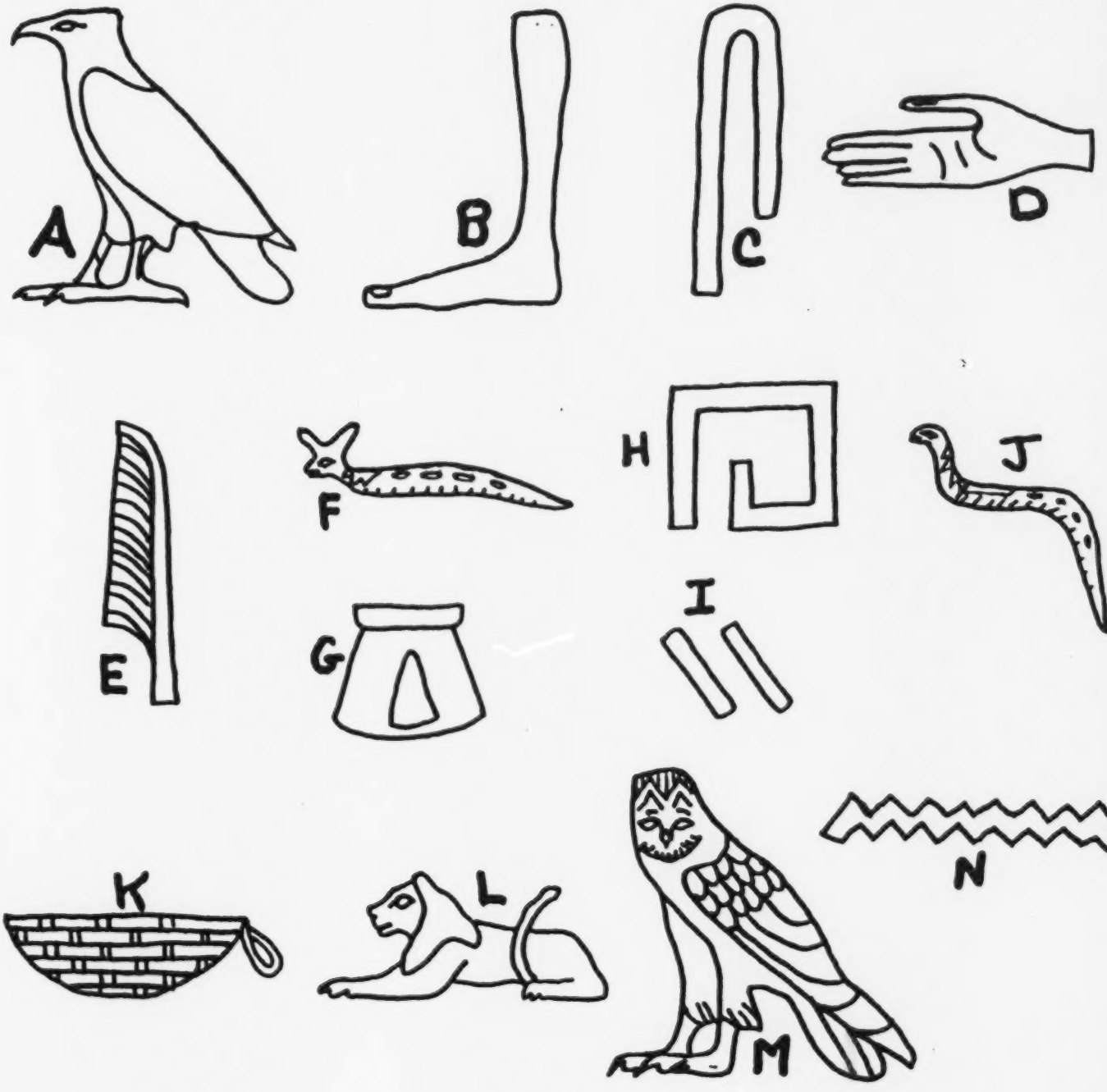
Lesson: Making of cartouches

Materials: ditto from yesterday that showed the hieroglyphic alphabet, ditto with the outline of a cartouche, samples of cartouches that are printed on papryus and jewelry that were purchased in Cairo

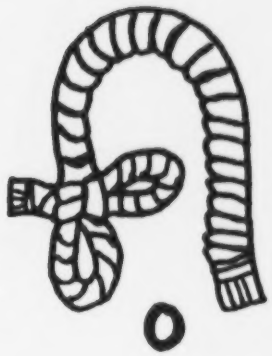
Method:
1) teacher will give a quick review of the lesson from previous day (Hieroglyphics -- Its history and importance)
2) teacher will pass around for all students to see examples of cartouches.
3) teacher will have the students examine the cartouches and note any differences in letters. What do the cartouches say? Whose name is given?
4) discussion on findings
5) given a cartouche ditto each student will create his/her own name in hieroglyphics
6) if time allows, more can be made for friends, or family.

40...

Hieroglyphic



Alphabet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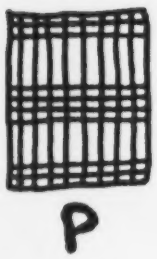
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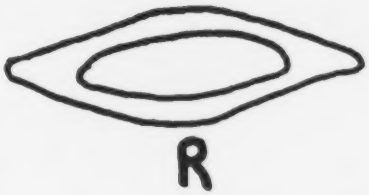
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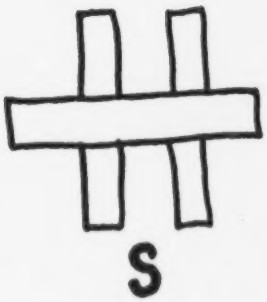
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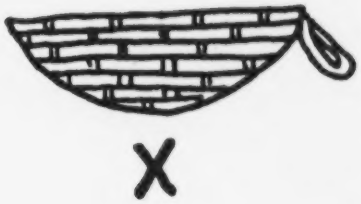
V and W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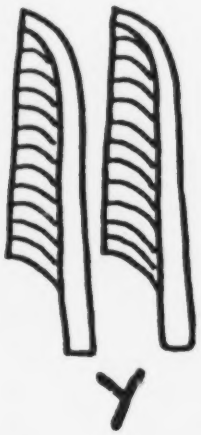
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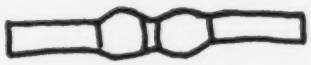
Z

The ancient Egyptians used pictures for spelling.
Here are those pictures which we call Hieroglyphics.

43.

THE HIEROGLYPHIC ALPHABET

a ا	i y ى	â ع	w و
b ب	p پ	f ف	m م
n ن	r ر	h ه	ḥ ح
kh خ	ḫ	s س	s ش
k ق	k ك	g ج	t ت
ṯ ث	d د	ḏ ذ	L ل

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Lesson: Creative Writing with Egyptian Papryus

Materials: 16 different pictures drawn on Papryus that depict various ancient Egyptian themes from animals,to Gods,to Kings that were purchased in Cairo's souk.

Method:
1) class would had studied the ancient aspects of Egypt--papryus, Gods, Kings, animals, beliefs, etc. before this lesson would be given
2) view one of the pictures on papryus and discuss it using the webbing method
3) working as a class develop a story that would/ could go along with this picture
4) in pairs, students will be given one of the remaining 15 papryus pictures and ask to write a story concerning their picture. The webbing method, drafting, rough drafts, proof reading, and final draft would be incorporated before the finished product would be handed in.
5) stories would be shared with the rest of the class and later put into book form

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Lesson: The Kingdoms of Egypt

Materials: Notes concerning the three kingdoms of Egypt; slides that represent these kingdoms--Step Pyramid of Saqquar, Great Pyramids of Giza, and the Valley of the Kings in Thebes--that I took in Egypt; various dittos that will relate to this subject

Method: 1) teacher will give notes that give a brief summary of the three kingdoms
2) visual aid of the hand will be used to also help students understand the three kingdoms
3) slides will be shown so that students can better understand that the three kingdoms were very different and why so
4) dittos will be passed out to further help the students understand this concept

Notes: The following represents 3,000 years of history before Jesus Christ:

Around 3000 B.C. , unification of Egypt

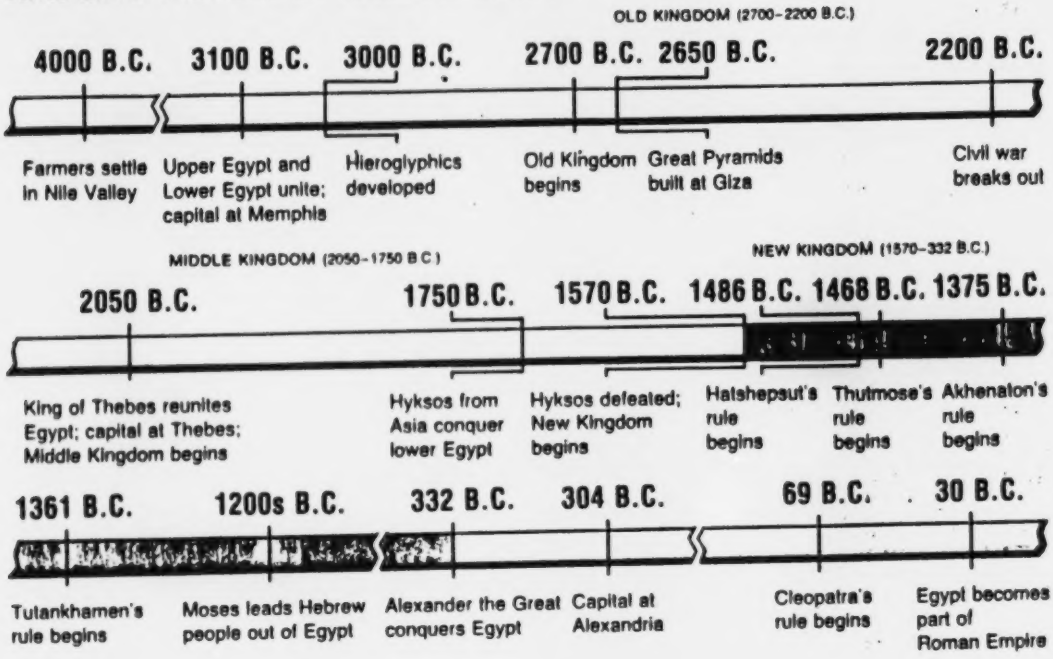
OLD KINGDOM (2800-2300 B.C.)
- The capital was Memphis
-The pharaohs had gigantic tombs built for themselves- the pyramids

MIDDLE KINGDOM (2050-1650 B.C.)
After a period of unrest:
- Thebes was the new capital
- Expeditions left for the south
- The Hyksos invaded the delta from the north

NEW KINGDOM (1550-1100 B.C.)
-The pharaohs extended the empire north and south. Some of the most famous rulers were Ramses II and Amenophis IV and his wife Nefertiti
- The famous monuments of Luxor and Karnak were built as well as the fabulous treasure-filled tombs like that of Tutankhamen

Then Egypt became dominated successively by the Persians, Greeks, and Romans. The population of Egypt during the reign of Amenophis III of the New Kingdom is estimated at 9 or 10 million inhabitants.

TIME LINE: HISTORY OF ANCIENT EGYPT



SOME FAMOUS PHARAOHS

Pharaoh	Years of Reign	Key Facts
Menes (MEE neez)	3110–2884 B.C.	King of Upper Egypt, Menes conquered lower Egypt and united the two kingdoms. He was Egypt's first pharaoh.
Khufu (KOO foo) or Cheops (KEE ops)	2680–2565 B.C.	Khufu built the greatest of the Great Pyramids at Giza. The largest pyramid ever built, it was one of the Seven Wonders of the Ancient World.
Hatshepsut (hat SHEP soot)	1486–1468 B.C.	Hatshepsut's reign was peaceful. She developed Egypt's resources and expanded foreign trade.
Thutmosé III (thoot MOH suh)	1468–1436 B.C.	Thutmose conquered many lands in southwestern Asia and built a great empire.
Amenhotep IV (AH mun HOH tep) or Akhenaton (AH kuh NAH tun)	1375–1358 B.C.	Akhenaton wanted Egyptians to worship only one god, the sun god. His wife was the beautiful Queen Nefertiti.
Tutankhamen III (TOO tahng KAH mun)	1361–1352 B.C.	King Tut died as a youth. His tomb was discovered in 1922. It yielded rich art treasures made of gold, ivory, and precious stones.
Ramsés II (RAM seez)	1291–1225 B.C.	Ramses was probably the pharaoh when Moses led the Hebrew people out of Egypt.
Ptolemy I (TOL uh mee)	323–284 B.C.	Ptolemy founded the great library at Alexandria.
Cleopatra (KLEE uh PAT ruh)	69–30 B.C.	Cleopatra formed an alliance with Julius Caesar of Rome. Caesar helped her win the kingdom from her brother. Later, she allied with Marc Antony.

Dynasties of Ancient Egypt

Dynasty	Approximate Dates, B.C.	Name of Period	Important Rulers Mentioned in Text
1st and 2nd	3100–2700	Early Dynastic	*1st Dynasty* Menes; also known as Narmer
3rd to 6th	2700–2200	Old Kingdom	*3rd Dynasty* Zoser *4th Dynasty* Sneferu Khufu [Cheops] Khafre [Chephren] Menkaure [Mycerinus]
7th to 10th	2200–2050	First Intermediate	
11th and 12th	2050–1800	Middle Kingdom	
13th to 17th	1800–1570	Second Intermediate	
18th to 20th	1570–1085	New Kingdom *18th Dynasty* Ahmose Amenhotep I [Amenophis] Thutmose I [Thutmosis; Tuthmosis] Thutmose II Hatshepsut Thutmose III Amenhotep II Thutmose IV Amenhotep III Akhenaten; also known as Amenhotep IV Tutankhamen	*19th Dynasty* Ramses I Seti I Ramses II *20th Dynasty* Ramses III Ramses IV Ramses V Ramses VI
21st to 25th	1085–700	Third Intermediate	
26th to 30th	700–332	Late Dynastic	
	332–30	Greek	Alexander the Great Ptolemy I to XIV Cleopatra
	30 B.C.	Roman conquest	
	A.D. 640	Moslem conquest	

Note: Names in brackets are Greek versions of Egyptian names.

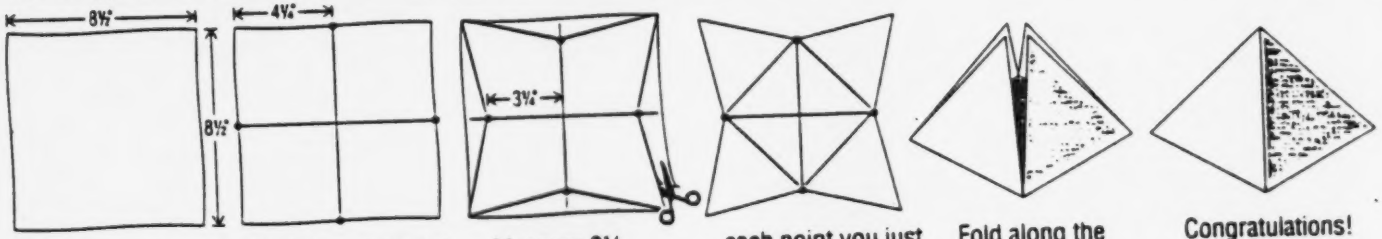
Old kingdom
(3rd to 6th dynasty)
Middle kingdom
(11th 12 dynasty)
New kingdom
Period of Disorder
Roman Empire
Pyramids
half gods
Moses
1200 BC
Pharonic Period

51

How to Build a Pyramid

Follow these directions to make a scale model of the Great Pyramid at Giza.

The real pyramid is almost 2,000 times larger than your model! Thin cardboard or construction paper is the best to work with.



Cut a sheet of paper so that it is 8½ inches square.

Mark the midpoint on each side. Draw a line (black) connecting opposite center points.

Measure 3¼ inches out from the center on each of the four lines. Draw a line (red) from each corner of the paper to each point you just marked. Cut along these lines to see what to throw away. Draw lines (blue) as shown above.

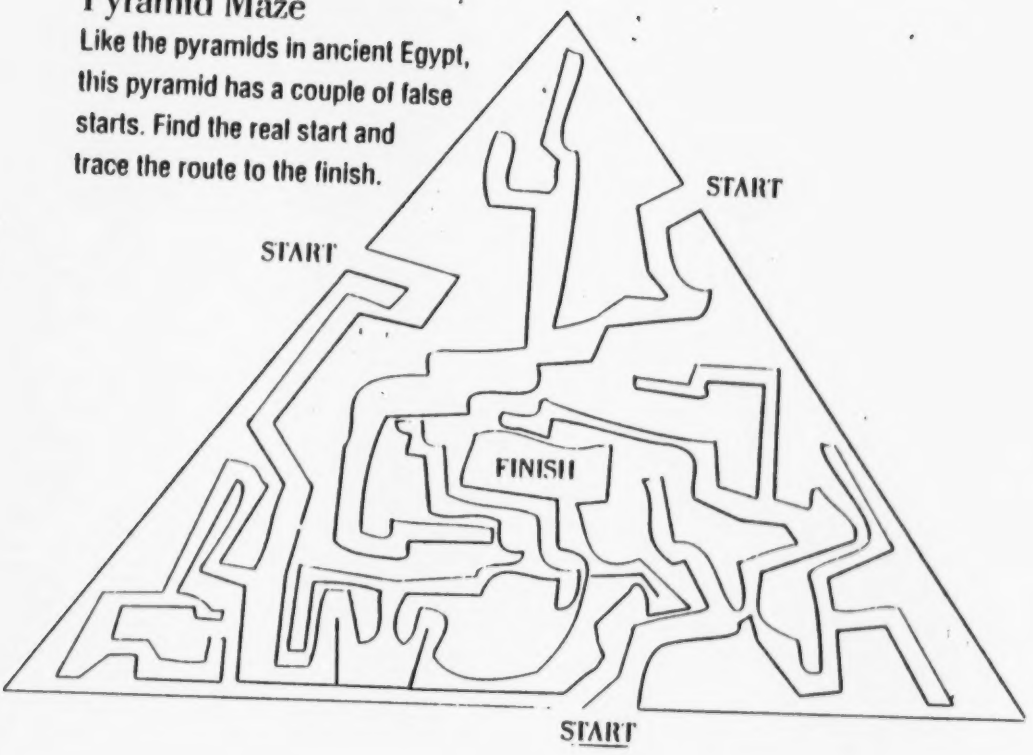
Fold along the lines. Tape the edges together.

Congratulations! You now have a pyramid that is a scale model of the Great Pyramid at Giza.

From Premier Issue of KIDS DISCOVER - 1991

Pyramid Maze

Like the pyramids in ancient Egypt, this pyramid has a couple of false starts. Find the real start and trace the route to the finish.



KIDS DISCOVER
Premier issue - 1991

Lesson: Thebes--The Valley of the Kings and Queens

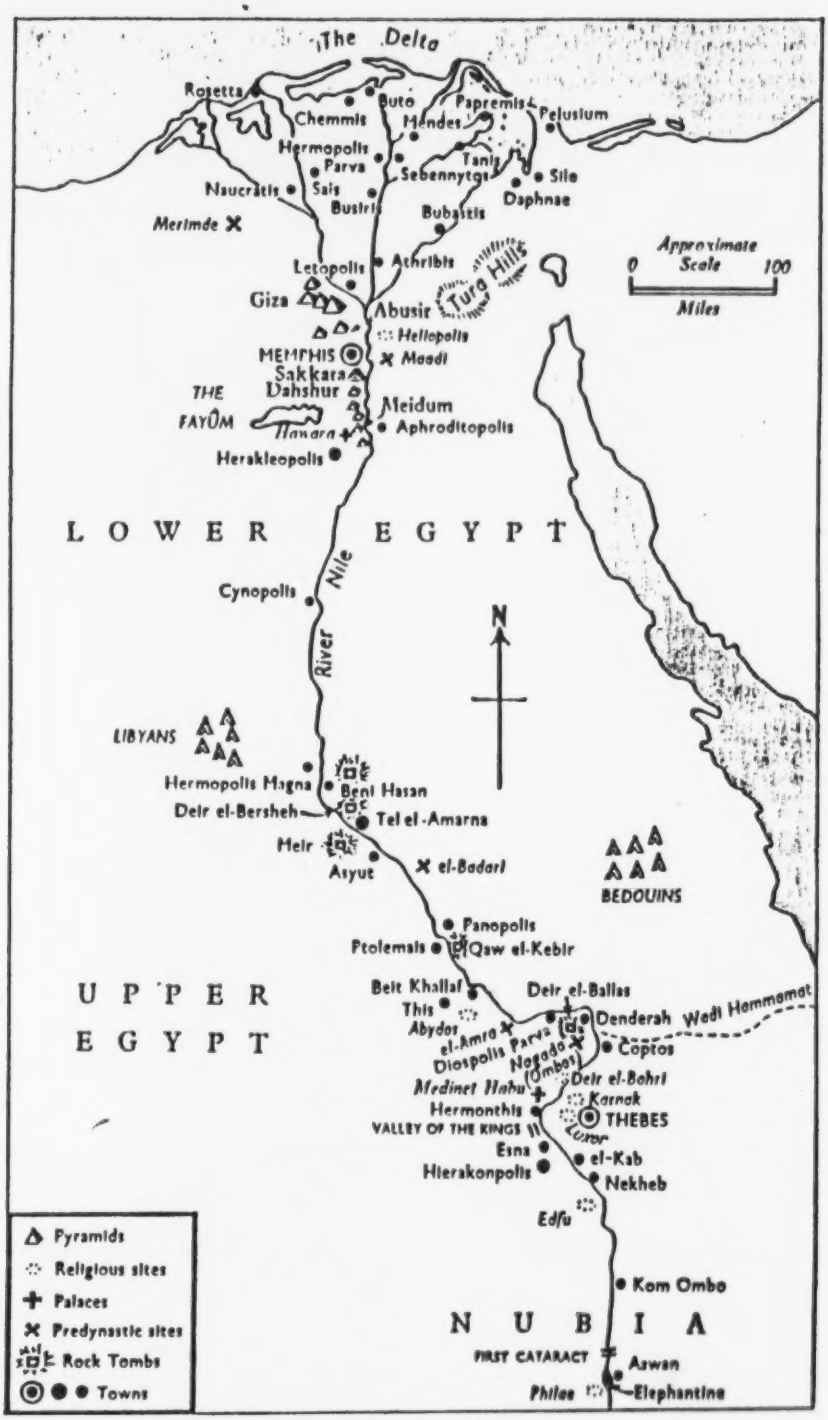
Materials: Slides taken at the Valley of Kings and Queens along with prepared slides of Thebes--The Valley of the Kings and Queens

Method:
1) teacher will discuss the New Kingdom
2) map of Ancient Egypt will be passed out, students will be able to locate Thebes on the map as well as Luxor
3) discussion of why the Kings of the New Kingdom were interested in Eternal Life; their Gods; why their temples were so elaborate and large; etc..
4) continuation of this lesson will be the study of the Egyptian Gods and Goddess and the famous boy pharaoh, Tutankhamen. Also the three main kingdoms of Egypt; the crowns that go with each (see attached papers).

Notes on the New Kingdom: From about 1550 B.C. to 1100 B.C. Egypt enjoyed its third long period of unity--the New Kingdom. The new pharaohs engaged in a policy of conquest. They were so successful that the Egyptians became the masters of Palestine and Syria. They went up the Nile and conquered Nubia, and eventually they dominated the entire Mideast. But in order to maintain their position, they had to constantly impose their authority in Asia. The army was always on the march and its expeditions cost the state a fortune. The mines of Asia and of the deserts east of the Nile and the development of commerce, especially with Nubia, which was rich in gold, enabled the pharaohs to enlarge their cities, build temples, and attract to their court artists of great renown. The magnificent temples of Luxor and Karnak date from this period. To maintain their position, the pharaohs Tutankhamen, Seti, and Ramses II had to battle long and hard against powerful adversaries such as the Hittites, who came from Asia Minor and knew the metallurgy of iron. The last great pharaoh, Ramses II, was forced to give up Palestine.

From 1050 B.C. to around 525 B.C., Egypt was unable to regain its former power. Divided politically, it once again became the prey of powerful invaders such as the Assyrians, who seized Memphis and Thebes; the Persians, who conquered the entire country; and then the Greeks. The Romans under Caesar established themselves with very little difficulty in Egypt. which was then governed by the famous Cleopatra.

Evaluation: Students have to find the following places on a map: Nile, Syria, Palestine, Memphis, Thebes, etc..



1 Map of Ancient Egypt

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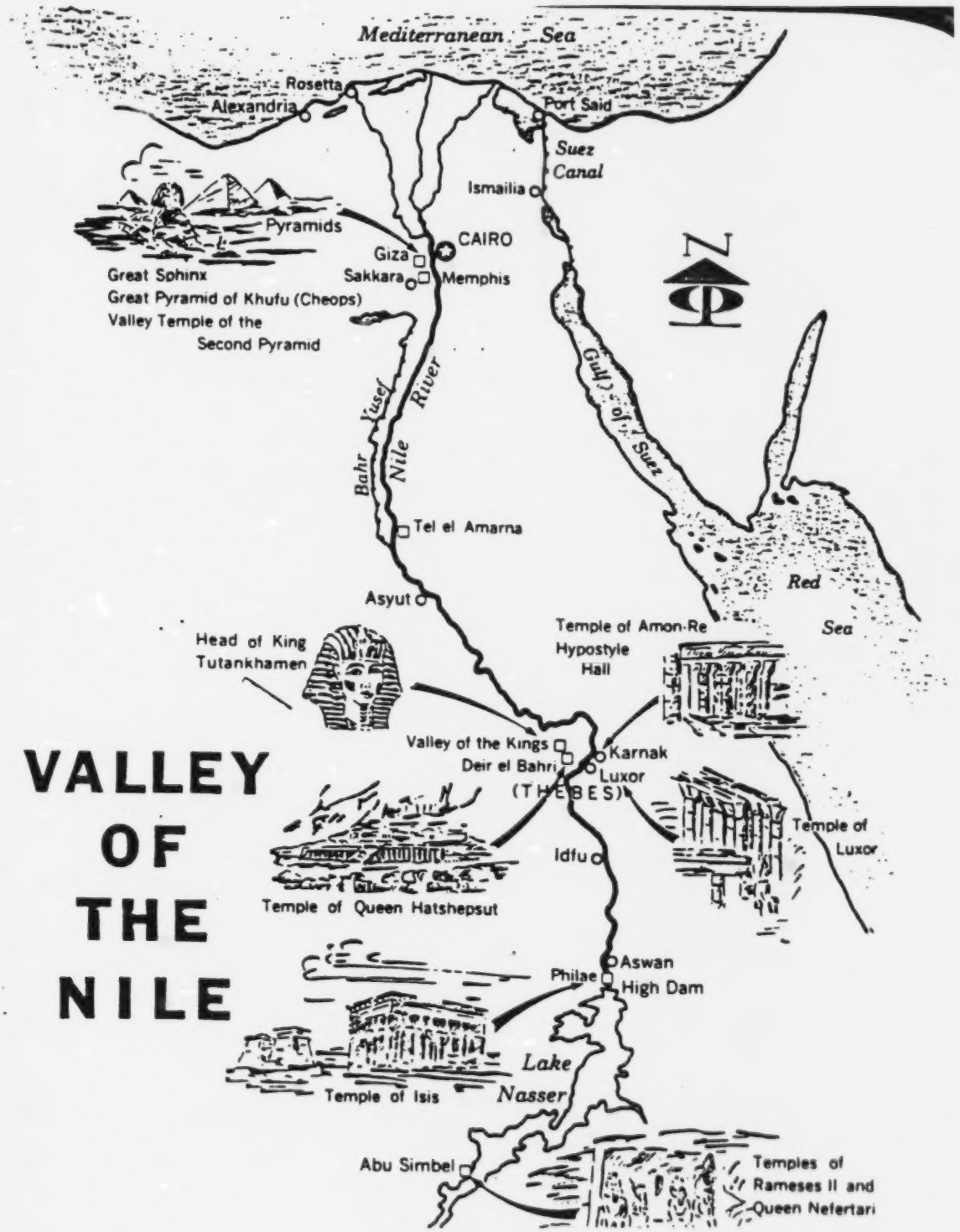

VALLEY OF THE NILE

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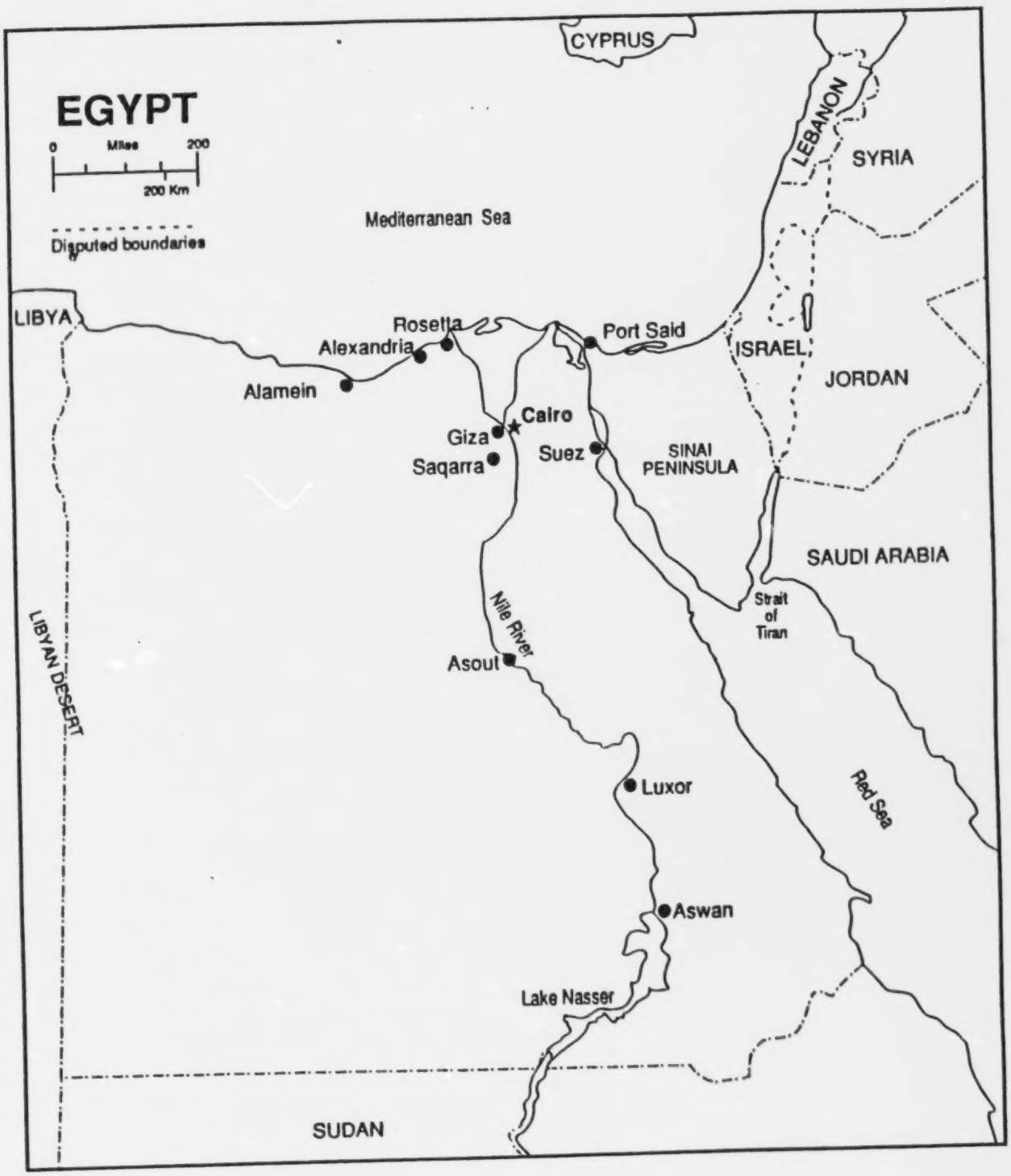
Egypt


EGYPT
0 Miles 200
200 Km
Disputed boundaries
CYPRUS
LEBANON
SYRIA
Mediterranean Sea
LIBYA
Rosetta
Alexandria
Port Said
ISRAEL
JORDAN
Alamein
Cairo
Giza
Saqarra
Suez
SINAI PENINSULA
SAUDI ARABIA
Strait of Tiran
Nile River
LIBYAN DESERT
Asout
Luxor
Red Sea
Aswan
Lake Nasser
SUDAN

Crowns, scepters, and royal symbols. From left to right: the vulture and the cobra "uraeus," symbols of power (1, 2); the red crown of Lower Egypt, the white crown of Upper Egypt, and the double crown of Upper and Lower Egypt (3, 4, 5); the royal headdress with artificial beard worn on top of a wig (6, 7); the blue crown or *khepresch* (8); different forms of scepters: *aba* (9), *hedj* (10), *hega* (12), *ouas* (13), and the flail, *neheh* (11); the queen's crown with the vulture's skin of the XIXth Dynasty (14) and the queen's own scepter (15).

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Lesson: The Female King of Egypt--Hatshepsut.

Materials: Teacher's notes, slides taken of Hatshepsut's Temple located in the Valley of the Kings near Luxor, Egypt, necklace showing the profile of Hatshepsut that was bought in Aswan, clay piece of art showing the Queen. Time Line showing the History of Ancient Egypt and when Hatshepsut ruled.

Methods:

1) Teacher will enlighten students to the fact that most people know about Cleopatra yet few have heard of Hatshepsut even though her reign was more remarkable and productive; Hatshepsut's father, husband, and stepson were all pharaohs at different times; after ruling over 20 years she was overthrown by her step-son, Thutmose III, who tried to make Egyptians forget about Hatshepsut by smashing her statues and destroying writings about her. Did he succeed?

2) slides will be shown of Hatshepsut's Temple located in the Valley of the Kings near Luxor.

3) The necklace of Hatshepsut will be shown and can be compared to the most beautiful queen--Nefertiti. Likes/differences will be discussed.

4) Discussion of her reign, success and failures, as well as her step son will be discussed.

5) Make the students be aware that Women did and still do play an important part in world history.

Notes: "During the New Kingdom, the first great women of world history came into power in Egypt. When Pharaoh Thutmose I died, his heirs were his son, Thutmose II, and his daughter, Hatshepsut. As was often the custom in ancient Egypt, Thutmose and Hatshepsut, who was his half sister, were united in a highly formal marriage. Hatshepsut became the chief wife, though like all Egyptian pharaohs, Thutmose II had a number of wives. One of the other wives produced a son, and when Thutmose II died, his young son, Thutmose III, inherited the throne. However, the child's aunt-stepmother, Hatshepsut, seized the power.

Not content with calling herself queen, Hatshepsut had herself proclaimed king. Many of the most capable officials

affairs of the Two Lands (Upper and Lower Egypt) according to her own devices, and Egypt was made to labor with bowed back to her."

Many thousands of backs were bowed to build the great palaces and other mighty works that she commanded to be raised. (Remember she was also regarded as a god.) One of these was the great temple-tomb that thousands of slaves carved for her out of the western cliffs at Thebes, a distance of three miles from the Nile. She built a fine addition to the temple of the god Amon at Karnak, The largest obelisk ever quarried until that time was erected in her honor there and can still be seen.

During the time Hatshepsut was in power, Egypt grew more and more wealthy. It was said that Hatshepsut measured her gold by the bushel. Words carved in many huge walls, some of which still exist, told the story of her greatness.

The queen-king ruled for twenty years, until her death. No one knows whether she died a natural death or was killed. During all her reign, young Thutmose III, the real pharaoh, grew even more ambitious and bitter and hateful of Hatshepsut. As he grew older he became more powerful. Did he grow so strong that he could have had Hatshepsut murdered? No one knows. Whatever the cause of her death, "King" Hatshepsut was the first notable woman ruler in history and one of the strongest monarchs of all time. " *

Evaluation: Have students write a paper concerning their thoughts on the treatment of Hatshepsut's tomb by Thutmose III. Was he right in doing this? Was Hatshepsut in the right or wrong? What are your true feelings concerning this King/Queen?

* from book: Enchantment of Africa--Egypt (United Arab Republic) by Allan Carpenter

Lesson: The Gods and Goddesses of Ancient Egypt

Materials: Notes that were taken in Egypt concerning the Egyptian Gods and Goddesses; hanging of Horus, the falcon-god and son of Osiris bought in Cairo; pictures, post cards, and dittos showing the various gods. Can also use slides that were purchased at the Cairo Museum that show the Gods and Goddesses on the ceilings and walls of the Valley of the King tombs.

Method:
1) Teacher will discuss the various Gods and Goddesses that are so important to those of not only Egypt but also Ancient Egypt
2) ditto will be passed out so that students will have a better understanding of what the Gods and Goddesses looked like.
3) Showing of slides from the Valley of the Kings Tombs
4) Show wall hanging of Horus. Extra credit could be given to those students who wish to try their hand at designing their own hanging using other gods or goddesses
5) Showing of pictures and post cards from the around Egypt
6) discussion of how the Egyptian Gods and Goddesses compare to those of Greece and Rome. How similar/ different

Assignment: Just for fun students may select a picture from the COLORING BOOK OF ANCIENT EGYPT by Bellerophon Books to color and ANCIENT EGYPTIAN DESIGN COLORING BOOK by Ed Sibbett, Jr.--Dover Publications.

Notes: There were nine men Gods total. Atom or Ra started earth and created 4 main elements:

Nut = sky and was a female
Gab = earth and was a male
Shou = air and was male
Tefnout = water and was a female.

Even though we have two sexes there was to be not sexual relationship. However Nut went against the rules and had a relationship with Gab at creation. Atom said that they should be separated and thus Shou (air) was called in to do this. Thus earth is separated from the sky by air.

Nut had four children:
Isis = female and became wife of Osiris and mother

of Horus; goddess of mothers and of health and of healing. The cow was her sacred animal

Osiris = male and was like Able in the BIBLE. He was god of fertility and of the lower regions (underworld)

Seth = male and was like Cane in the BIBLE. was a bad brother. He was god of the desert and adversary of Osiris

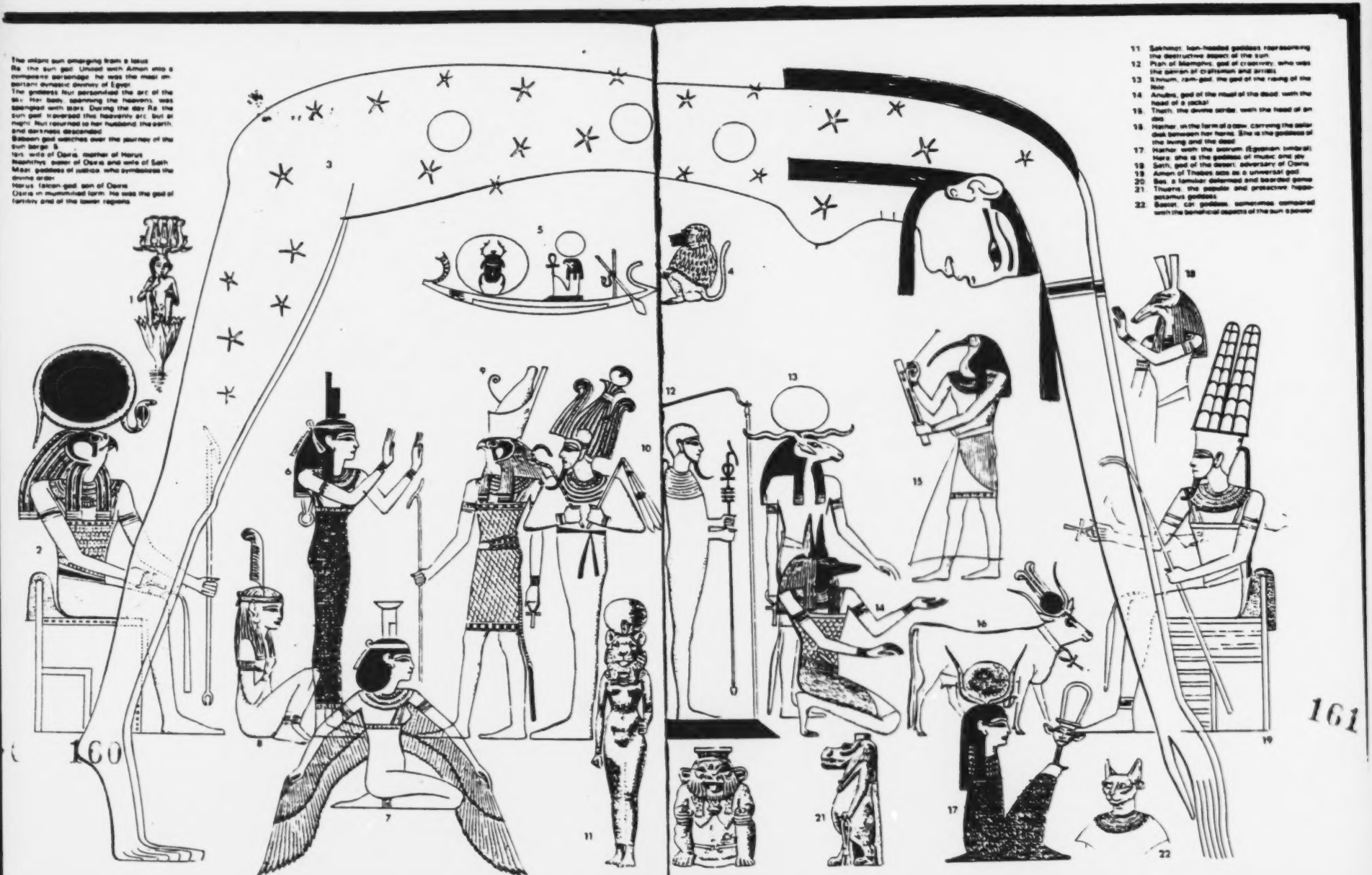
Nephthys = female and was sister. Married Seth.

Isis married Osiris and Seth married Nephthys. Because Seth was jealous of Osiris, because Osiris was King of Lower Egypt and was a good king, he killed Osiris. The story goes that while at a great party Seth tricked his brother King Osiris into getting into a box. When Osiris climbed in, wicked Seth quickly closed the box and put it into the Nile. Thus Isis and Nephthys flapped their wings and brought him back to life.

Isis and Osiris had a son named Horus, falcon god, who decided to avenge his father's death when he grew up. He decided to kill his Uncle Seth and to take back his father's throne. There was a terrible battle. When it was over, Seth was dead and Horus had avenged his father and regained the throne. But Horus had been wounded in the battle and lost his eye. The symbol of Horus' eye represents this great act of courage and is often seen on coffins in order to help the dead person to " see again ". The double crown of Egypt was won in this battle.

Other gods and goddess include:
Thoth = head of Ibis became the great scribe
Hathor = sometimes in the form of a cow was the goddess of the living and the dead. She was often called to help feed the babies
Anubis = head of the jackal and god of the ritual of the dead
Hapi = God of the Nile and represents a combination of both male and female bodies.
Ra = main god of Egypt and was sun god during the Middle kingdom. Same in the New Kingdom in Luxor instead of deltas added new god-- Amon Ra
Khnum = ram's head and god of the rising Nile. He helped shape all the living forms on his pottery wheel
Heket = frog in appearance. She helped women when they delivered babies by holding their hands and making them laugh
Bes = goddess of laughter. Was a dwarf with a large belly and had her tongue sticking out
Maat = goddess of justice who symbolized the divine order. Usually shown as a beautiful lady with one feather over her head
Ammut = Head of crocodile and body of a hippopotamus who

devoured the bad ones


The infant sun emerging from a lotus
Ra the sun god. United with Amon into a composite personage he was the most important dynastic deity of Egypt
The goddess Nut personified the arc of the sky. Her body, spanning the heavens, was spangled with stars. During the day Ra the sun god traversed this heavenly arc, but at night Nut returned to her husband the earth, and dark mass descended
Sixteen god watches over the journey of the sun barge. 5
Isis, wife of Osiris, mother of Horus
Nephthys, sister of Osiris and wife of Seth
Maat, goddess of justice who symbolizes the divine order
Horus, falcon-god, son of Osiris
Osiris in mummified form. He was the god of fertility and of the lower regions
11 Sekhmet, lion-headed goddess maintaining the destructive aspect of the sun
12 Ptah of Memphis, god of craftsmanship, who was the patron of physicians and artists
13 Khnum, ram-god, the god of the rising of the Nile
14 Anubis, god of the ritual of the dead, with the head of a jackal
15 Thoth, the divine scribe, with the head of an ibis
16 Hathor, in the form of a cow, carrying the solar disk between her horns. She is the goddess of the living and the dead
17 Hathor with the sistrum (Egyptian symbol). Here she is the goddess of music and joy
18 Seth, god of the desert, adversary of Osiris
19 Amon of Thebes acts as a universal god
20 Bes, a familiar deformed and bearded genie
21 Thoueris, the popular and protective hippopotamus goddess
22 Bastet, cat goddess, sometimes connected with the beneficial aspects of the sun's power

160

161

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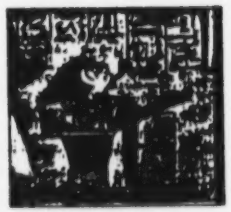
Scrambled Gods

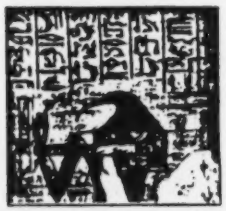
Rearrange the letters in each of the six groups to form the names of the pictured Egyptian gods. Write the correct names in the boxes. *(answers on back cover)*

1. BUSANI

2. AR



3. SOHRU



4. HTTOH

5. SIIS

6. SIOIRS

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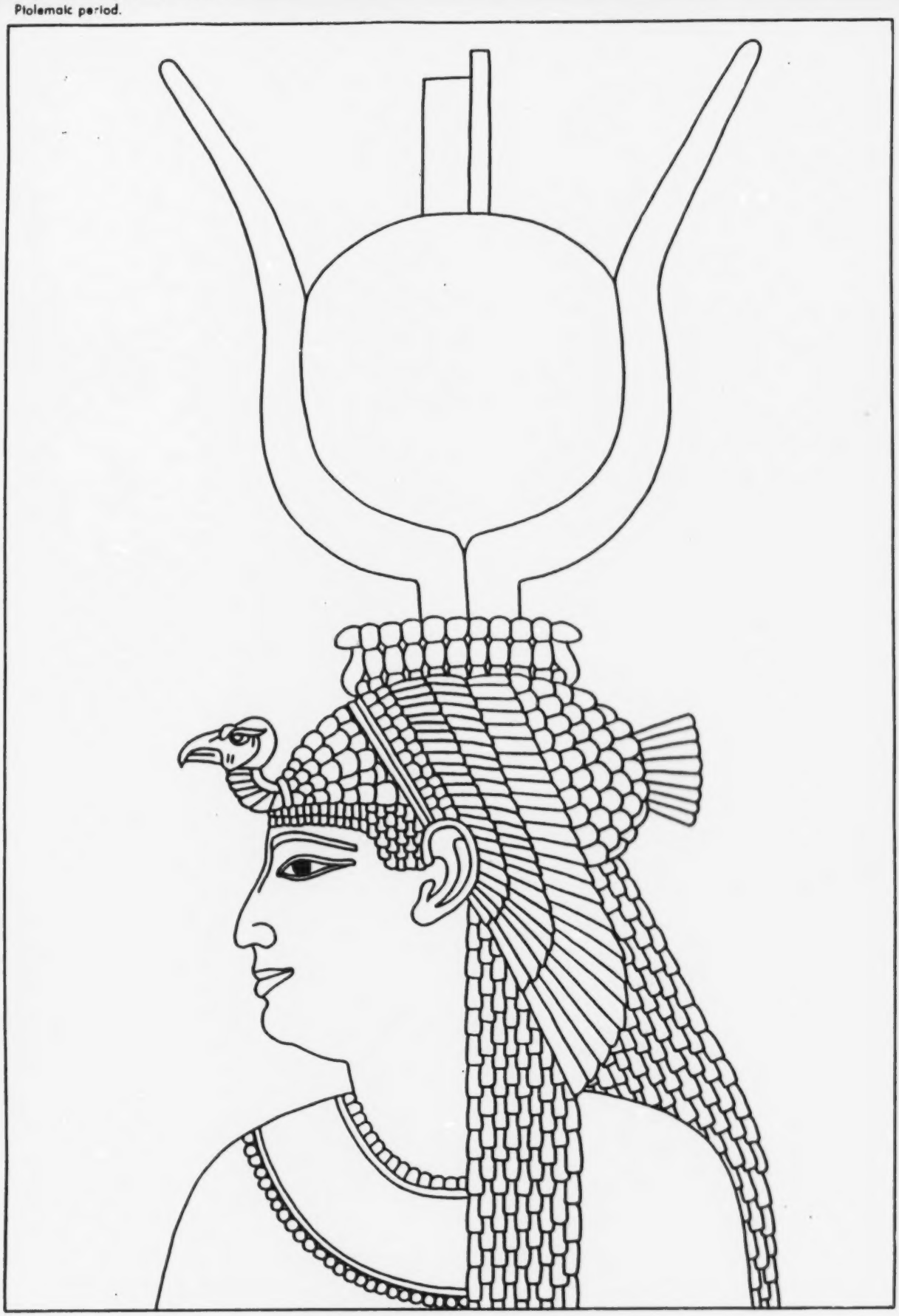
Ptolemaic period.



CLEOPATRA wearing the horned headdress of the cow goddess Hathor, the smiling goddess of joy and dancing and music.

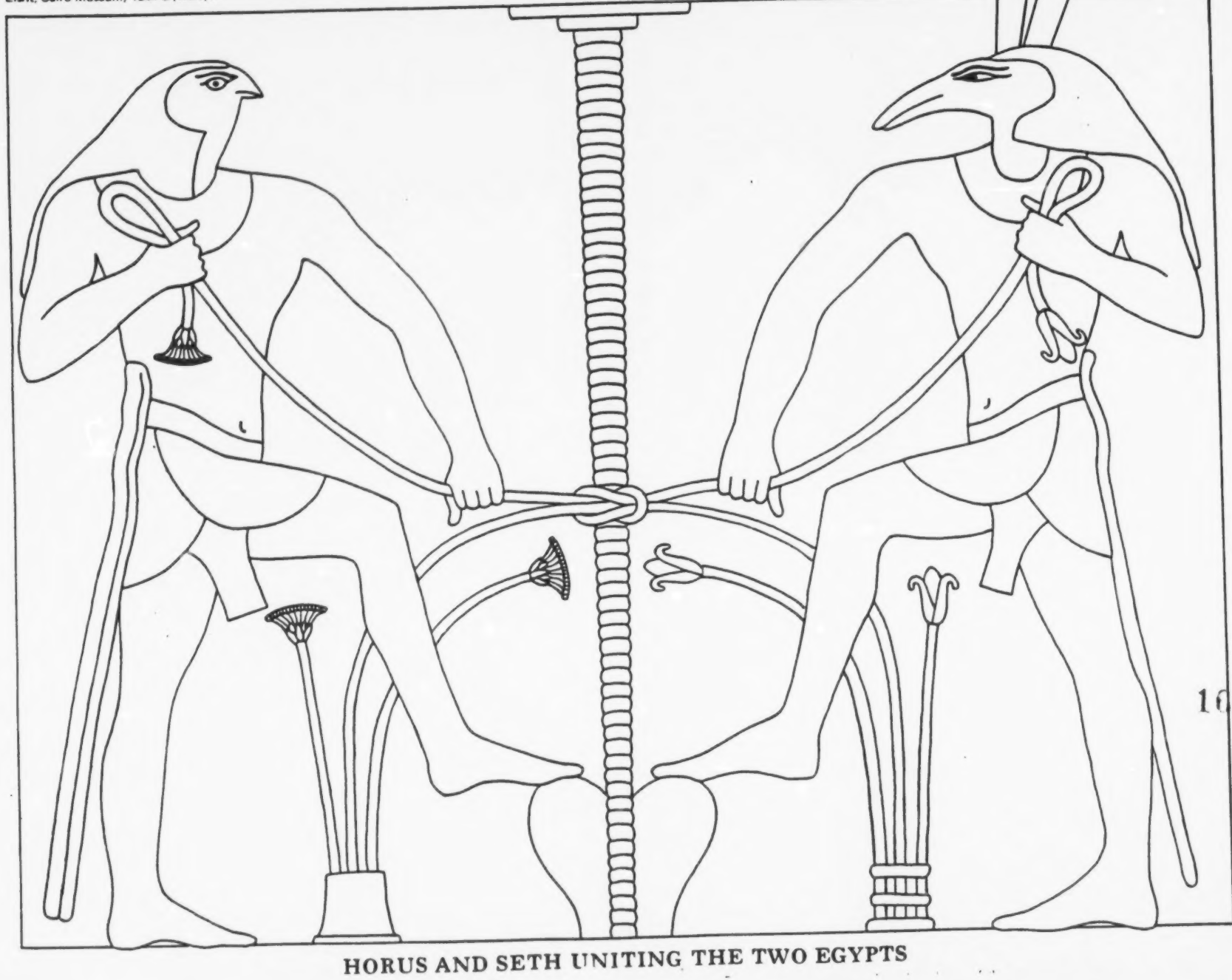
From a relief on a door of the third gilt shrine
from the tomb of Tutankhamen, Valley of the Kings,
18th Dynasty, about 1339 B.C., Cairo Museum.

THE GODDESS ISIS

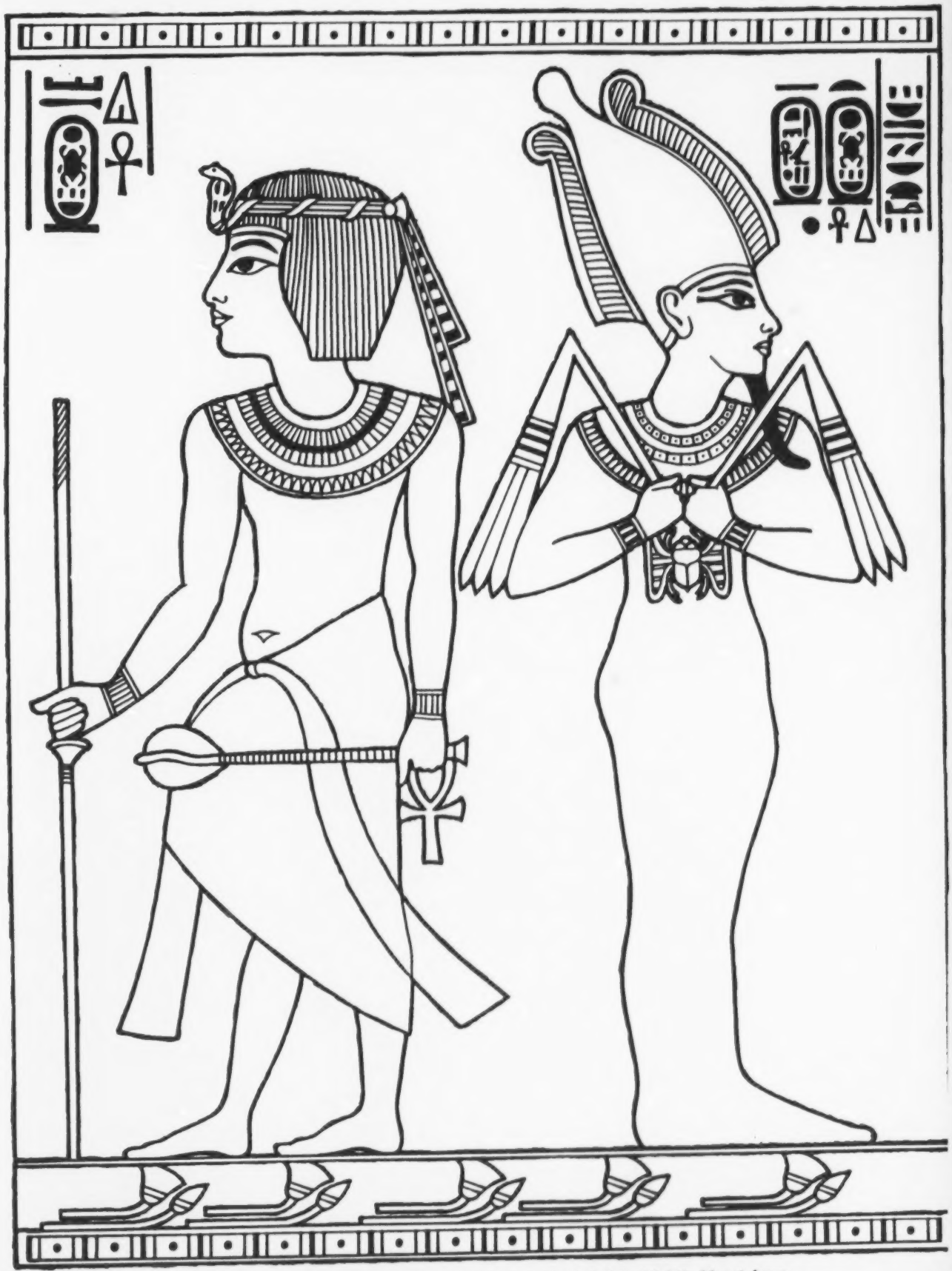
Isis was the wife of Osiris, the god of the dead, and her name means throne, the throne of Osiris. For this reason she is often shown with a throne on her head. Isis was the protectress of children.

47.

From a limestone relief on a statue of King Sesostris I, from Lisht, Cairo Museum, 12th Dynasty.

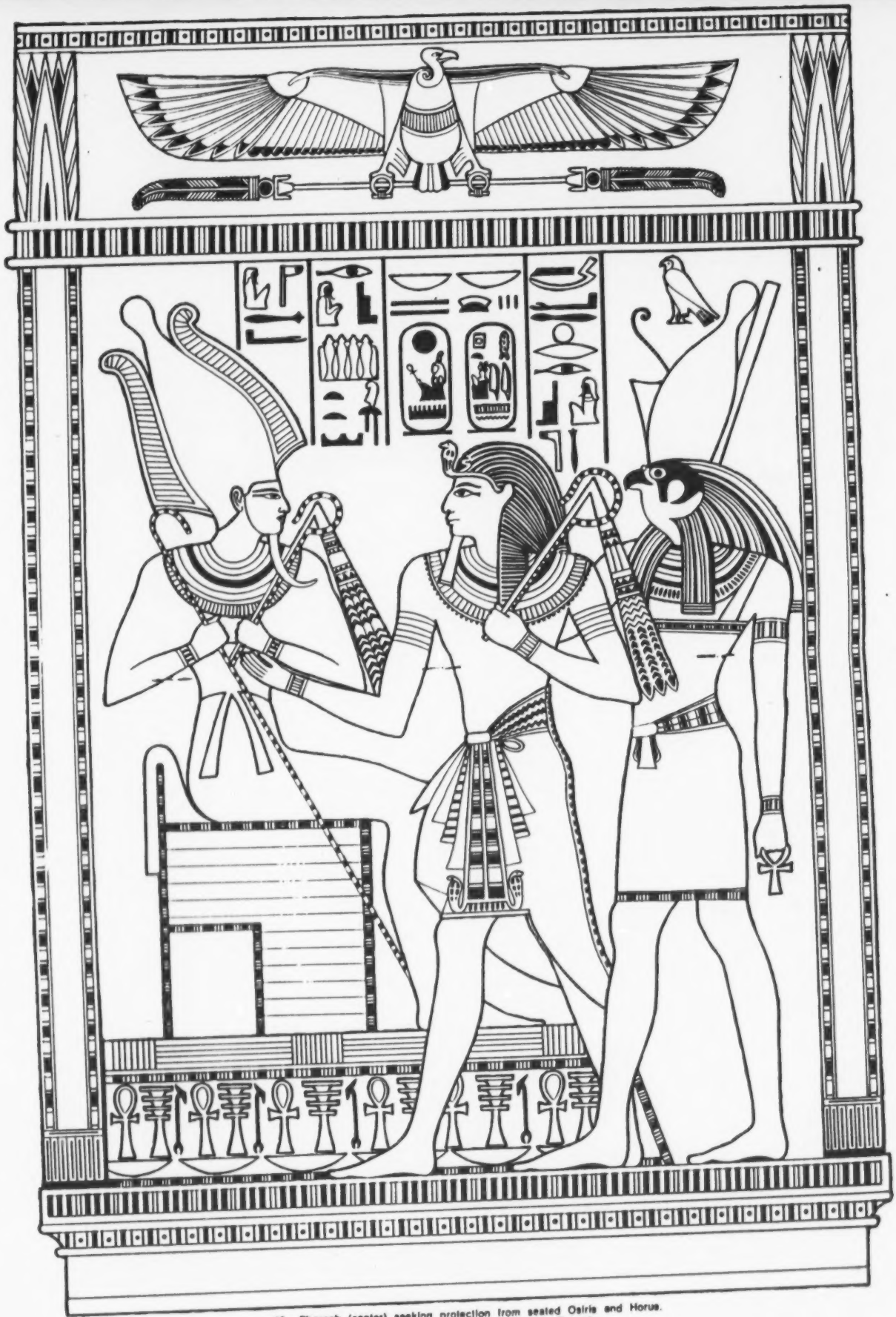


HORUS AND SETH UNITING THE TWO EGYPTS



37. Tutankhamun in life (left) and as mummified Osiris (right). Mural from tomb of Tutankhamun. Thebes. XVIIIth Dynasty.

69.



15. Pharaoh (center) seeking protection from seated Osiris and Horus.
Mural from tomb of Seti I. Thebes. XIXth Dynasty.

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Lessons: Let's Have A Party! A combination of Egyptian and Israeli dishes for the class to enjoy. Will take approximately 3 days of class time--day of planning, day of preparation, day of eating.

Materials: Recipes for the following dishes: El Belehat, Cucumber in Yogurt, and Falael. All the items needed for a party--desks, chairs, paper products, etc.. Will also need the school's kitchen and help of the cafeteria personal for any last minute cooking that has to be done. Also, we must not forget the parents and their help. Slides from Islael showing us eating falaels would be shown so the class would get a clearer picture of the Israel answer to a hamburger.

Method: 1) after students have studies both the cultures of Egypt and Israel, their food will be discussed as well as their typical meals--kosher or non-kosher, hours of meals, type of utensils used, etc.. Hopefully the students will then be ready to plan and prepare a meal for all to enjoy as well as learn that "foreign" food is good as well as interesting.

2) the class will be divided up into 4 main groups of eight students each. Each group would be responsible for getting the proper materials needed, and preparation of the food--some of the work being done at home and at school. The fourth group would be responsible for decorations appropriate for the occasion, and the drink--hot tea or our favorite while in these countries--mineral water.

3) Both the math and art teacher would be included in order to help the students with measurement of ingredients, increasing the recipe for the proper amount of people to be served and the making of the decorations--once research had been done.

4) Not only will the students learn about the foods of these two countries, they will also have to co-operate with each other, work together as a group, become organizes and plan in order to make this a successful adventure.

5) Everyone would be responsible in helping with cleanup after the completion of this feed.

21.

Recipes:

FALAFEL (Israel):

2 1/2 cups dried chick-peas, soaked over night and drained
1 tsp. ground coriander seeds
1 garlic clove, chopped
1 tsp. ground cumin
1/2 tsp. cayenne pepper (may use less)
salt, pinch
1/2 cup flour
oil for deep frier

Grind the chick-peas fine in a blender or food processor and mix them well with coriander, garlic, cumin, cayenne pepper and salt. Add flour and mix well. From the resulting dough, make small balls. Pour oil into a pan and heat at 375/ fry for 2-3 minutes. Stuff Pita bread and garnish with alot of imagination--tomatoes, cabbage, lettuce, beets, onions, peppers, fries, etc..

El Belehat (Egypt):

1 pound of ground beef
3 eggs
2 cloves of garlic, chopped
Tomato sauce
bread crumbs
1/2 tsp. cumin
olive oil, salt and pepper

Mix the ground beef with 2 beaten eggs, the chopped garlic, the cumin, the salt and pepper. Form the mixture into small sausage shapes. Dip each sausage into the third beaten egg and then roll in bread crumbs. Pour the olive oil into a frying pan. Heat. Brown the meat in the hot oil. Cover with some rich tomato sauce. Cover and cook slowly for 1/2 hour.

Cucumber in Yogurt (Egypt and Israel):

firm cucumber. 1 container of plain yogurt, juice of half a lemon, chives, salt and pepper

Wash the unpeeled cucumber. Cut it into thin slices. Add the lemon juice. Stir and let mixture sit for an hour in the refrigerator. When ready to serve the salad, add the yogurt, chives, salt and pepper.

Evaluation: Did the students have a good time learning by doing? Did they enjoy their cooking? Did anyone get sick? Students will compare and contrast the foods of Israel and Egypt noting the similarities and differences. Are they similar to foods typical of America? If so, how? What is the nutrition value of the foods? Each student will design a menu of his favorite foods.

Lesson Plans
by
Jim Kelly

Unit The Rise of Nazism and World War II

Topic: Stereotyping and the Holocaust

Lesson One: What is stereotyping? (1 day)
(Adapted from "Sterotyping, Prejudice and Discrimination", A World of Difference Anti-Defamation League of B'nai B'rith)

Objectives

1. Students will be able to define and identify stereotypes

Activities

1. Think about teachers as a group. What are some general statements you can make about teachers? How are teachers different than students or other people? List on the board qualities and behaviors that students believe are typical of teachers. Possible answers: Teachers: are much older than students, know more than students, prefer classical or easy listening music, like roomier family cars, intolerant of noise, prefer shoes to sneakers etc. After students have finished inform them that they have drawn a stereotype of the status teacher. Ask if their generalizations are true of all teachers. Can they think of teachers that do not fit this stereotype? What are some dangers of stereotyping?

2. Now you are going to read what some experts have to say about stereotyping. Have students read Stereotyping, Prejudice and Discrimination. Follow with a discussion. What is stereotyping? Why do people in all societies stereotype? That is what is useful about stereotyping? What does the author mean by "highly visible groups"? What is discrimination? How does it depend on stereotyping?

3. Culminate with a three minute quickwrite on "Have you ever been the victim of stereotyping? How did you feel?" or "Is stereotyping just to the persons involved?" Students should write anything they can think about the topic. Don't worry about punctuation, spelling, or grammar ... just write! Call on students to share some of their feeling. Use students responses as a springboard for a brief discussion of the injustices of stereotyping.

Homework: Have students read the section of their textbooks dealing with pre WWII Germany and the rise of Nazism.

Materials Needed:

1. Classroom set of student reading Stereotyping, Prejudice and Discrimination by Joseph Helfgot and Michael Schwartz (black line master included)

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Stereotyping, Prejudice and Discrimination

Joseph Helfgot and Michael Schwartz

Stereotyping is a common part of our thinking about people. It happens because we need shorthand ways of sorting out information about the people we meet in our everyday lives. When we meet people, we observe a set of facts or characteristics about them. We notice their approximate age, sex, race, clothing, and other features. We focus on certain of these qualities which are highly visible, and ignore others. We create "highly visible groups" based on them, and in our minds place the individuals we meet into them. We then assume that all members of that group will behave the same way. This kind of generalization is called a stereotype.

We do this all the time. Students, for example, see "teachers" as a highly visible group. They expect teachers to behave in a certain way and sometimes their expectations are quite reasonable. For example they expect teachers to be older than they are and to know more than they do, especially in their own subject areas. They also assume teachers have a certain set of attitudes towards the students they teach. These generalizations are fairly accurate and they serve a purpose. They help students know what to expect from teachers because they are based on things they have seen, read, or heard about them. But there may be exceptions. The teacher may not know as much as the students expected or the teacher may be quite young. Nevertheless, the generalizations which students normally apply are usually quite reasonable and accurate.

For students, then, "teacher" is a very high visibility category. It may lead to a number of other generalizations which may be incorrect. For example, students may feel that teachers are not interested in the same music as students are—that teachers prefer classical or "easy listening" music to rock and roll. They might also think their teachers are intolerant of most teen-age activities. These impressions may be accurate for many teachers but certainly not for all of them. Young teachers' taste in music and their attitudes toward social activities may resemble those of their students. So these generalizations about teachers are imperfect because they make teachers seem to be all the same, when, in fact, they are not. This set of false generalizations comes about because of the high visibility of the category, "teachers" in students' eyes.

In the same way, society makes generalizations about highly visible groups, even when there are many different kinds of traits within those groups. The process is called stereotyping. It causes us to make false generalizations about individuals because we assume that all people in the group must have similar traits. We have seen for ourselves or heard from other people that some of the individuals in a particular group do have certain traits, and on the basis of this limited, imperfect information, we assume it is true of all members.

There is another thing about stereotypes. Once they become fixed in our minds, we continue to believe them, even when we meet people who do not possess those traits. We continue to make the mistake over and over again. For example, we might meet a black person who cannot sing well, but we still may generalize that Blacks are musical. Or when we

meet a Jewish person who contributes generously to charity, we may stubbornly insist that Jews are stingy. We simply do not let the truth get in the way of our generalizations. We are too comfortable with them.

Nor is the stereotyping process a personal one. It is society, not individual people, who designate certain categories as highly visible. It is the "society" of the high school which makes teachers a special group in the eyes of students, not the decision of any one student.

In the same way, racial, ethnic, and religious groups are made to stand out by society. In American society, which is largely white, blacks stand out. Most Americans are Christians, so Jews stand out. Most Americans speak English as their native language, so Spanish speakers stand out. Thus, society singles out certain highly conspicuous groups according to race, religion, or ethnic origin in much the same way that the student body of a school singles out teachers as a special group.

We then assume that all members of those groups are the same, when, in fact, they are not. Most of the generalizations people make about racial, ethnic, and religious groups are false. There are simply too many different kinds of blacks, or Asians, or Jews, or Irish, or Catholics, or Puerto Ricans, or whatever, for generalizations to be true.

Discrimination occurs when we treat people in a certain way, not because of anything they say or do, but because of our generalizations and expectations of them. It does not come about solely from stereotyping, though it is closely linked to it. First, society singles out very visible categories of people, usually, racial, ethnic, or religious groups. Second, we form generalizations about members of those groups, and third, we allow those false generalizations (stereotypes) to influence our behavior toward them, even when they do not apply. When we meet these people we tend to behave toward them according to the stereotypes we have learned. If we expect the Irish to be hot-tempered, we might relate to people of Irish descent by avoiding controversial subjects or, by becoming more aggressive, ourselves. If we expect Jews to be stingy, we will act on this assumption any time we do business with Jews. The same process operates with the high visibility characteristics of all other ethnic, racial, and religious groups. Stereotyping, therefore, turns into a form of discrimination which unfairly influences how we behave toward members of certain groups.

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Lesson Two: Stereotyping in Nazi Propaganda (1 day)

Objectives:

1. Students will identify stereotypes in Nazi anti Jewish propaganda.

Activity:

1. Begin class with a brainstorming activity. Circle the word Jew on the blackboard or an overhead transparency. What are some qualities or behaviors of a person with the status of Jew in our society? How are Jews different than other people? Web the students responses around the circled word on the board, letting the stereotypes radiate. Circle all words. After all stereotypes have been mapped tell the students that today we are going to identify stereotypes in pre World War II Germany by analyzing anti-semetic propaganda cartoons. The source of these cartoons are the widely-circulated Nazi weekly **Der Sturmer**, and two childrens' books **A Picture Book for Old and Young** by Elvira Bauer and **The Poison Mushroom** by Ernst Himmer. All of these cartoons were part of an anti-Jewish exhibition in Vienna in 1938, entitled "The Eternal Jew"

2. Have all students who's birthday is in September line up by birthday along the left hand side of the room. Have students continue lining up around the room ending with August on the right side. Students then count off 1 through 9 until every students has a number. Form groups of all 1's, 2's, 3's etc. until 9 groups are formed. Adjust the number of groups , depending on class size so that the 18 study prints will divide evenly. The rolls for each group member will be recorder , reporter , idea person and time keeper. The idea person will collect and return all materials. Have the idea person pick up two consecutively numbered study prints. Tell the time keeper the group will have 12 minutes to work. The task is to analyze the antisemitic caricatures for stereotypes. What are the themes of the caricatures? What message is the author trying to send the viewer? The vile and slanderous nature of the Caricature will illicit strong responses from students. Organize slides of study prints in a carousel tray following the numbered sequence of the study prints. Have the groups report out to the entire class using the slides, what they have learned from their analysis of the study prints. The captions on the slides are in German so the students will have to translate for the class as they do their analysis. As the discussion progresses, help the students pickup on visual clues. (see "Teacher Resource Slide Captions and Themes") Have students take notes for the culminating activity.

3. Back into collaborative groups. Pass out a Venn diagram to each group with overlaping Economic, Religious, and Social-Political circles. Have students place the study print number in the appropriate circle depending on the stereotypes or themes of that caricature.
Pass the cards in a round robin until all groups have seen all cards.

Materials Needed:

1. 18 study prints (colored masters included) mounted on railroad board.
2. 12 Venn diagrams (blackline master included)
3. Slide projector
4. Slides -- available from Yad Vashem - Martyrs' and Heroes' Rememberance Authority, P.O.B. 3477, Jerusalem 91034, Israel (Tel. 02-751612) ask for **The Jew in Nazi Ideology** - a teaching unit... includes slides plus teachers guide. $ 45 U.S.

Teacher Resource: Slide Captions and Themes

#1 "The Talisman"
Themes. Jews are bloodthirsty.
Jewish sexual perversion.
Jewish Vampire.
The swastika will protect the Germans.

#2 "The Jew's god is money. He commits the worst crimes to get money. He doesn't rest until he can sit on a big sack of money-until he becomes king of money."
Themes: Jewish capitalism.
Jews control stock market.

#3 "Here, youngster, have some sweets. But you will both have to come with me..."
Themes. Jewish evil.
Jews threaten Aryahn children.
Jewish stereotype.

#4 Top: "Vermin"
In Star: "You shall gobble up the peoples of the earth"
Bottom: "Life is not worth living
If one doesn't fight the parasite
Who crawls around, insatiable.
We must and shall prevail!"
Themes: Jews are not human.
Jews seek to gobble up the earth.
Jews are capitalists and communists.

#5 "The Eternal Jew"
Themes: Jewish socialist (hammer and sickle superimposed on map of Germany).
Jews and money (begging).
Foreign Jew (East European Jewish clothing).
Dangerous Jew.
Unchanging Jew, always the same, regardless of external details.

#6 "The reason for the 1789 revolution. 1. Before- 2. After"
Themes: Jewish capital and the French Revolution.
Jews use emancipation to exploit peasants.
The peasants' new ruler is the Jews.

#7 Themes: Jewish sexual perversion.
Jewish wealth.
Jewish-Aryhan contrast.

#8 "The Jew cried: We don't care about Germany. The main thing is that we are well off."
Themes: Jews are socialists.
Jews are against the nation.

#9 Themes: Jewish capitalism (real estate).
Jews grow fat at Aryan's expense.

#10 "Father, one day when I have my own farm, no Jew will ever enter my house..."
Themes: Contrast between Aryan and Jew.
Aryan rooted in soil, putting in an honest day's work.
Aryan is rooted in nature, vs. wandering Jew (walking stick).
Aryan works, Jew sweats.
Jew collects the rent (capitalist exploiter).
Urban Jew vs agrarian Aryan.

#11 Themes. Jewish conspiracy (3 conspiring Jews, 3 Aryan child victims, 3 scavengers waiting to eat the bodies).
Wealthy Jews (silk clothing, jewels) vs. poor Aryans (patches on clothing).

#12 "Whenever you see the cross, think of the horrible murder by the Jews at Golgotha..."
Theme: Jews are Christkillers (Nazis borrowed an earlier and widely known theme).

#13 Themes. Contrast between Aryan and Jew.
Aryan stereotype: blonde, strong, physical work, square shoulders, square jaw.
Jewish stereotype: dark, not Nordic, fat, bald, big nose, fat lips, not clean shaven, urban businessman, slick wheeler-dealer, on the move (wandering).

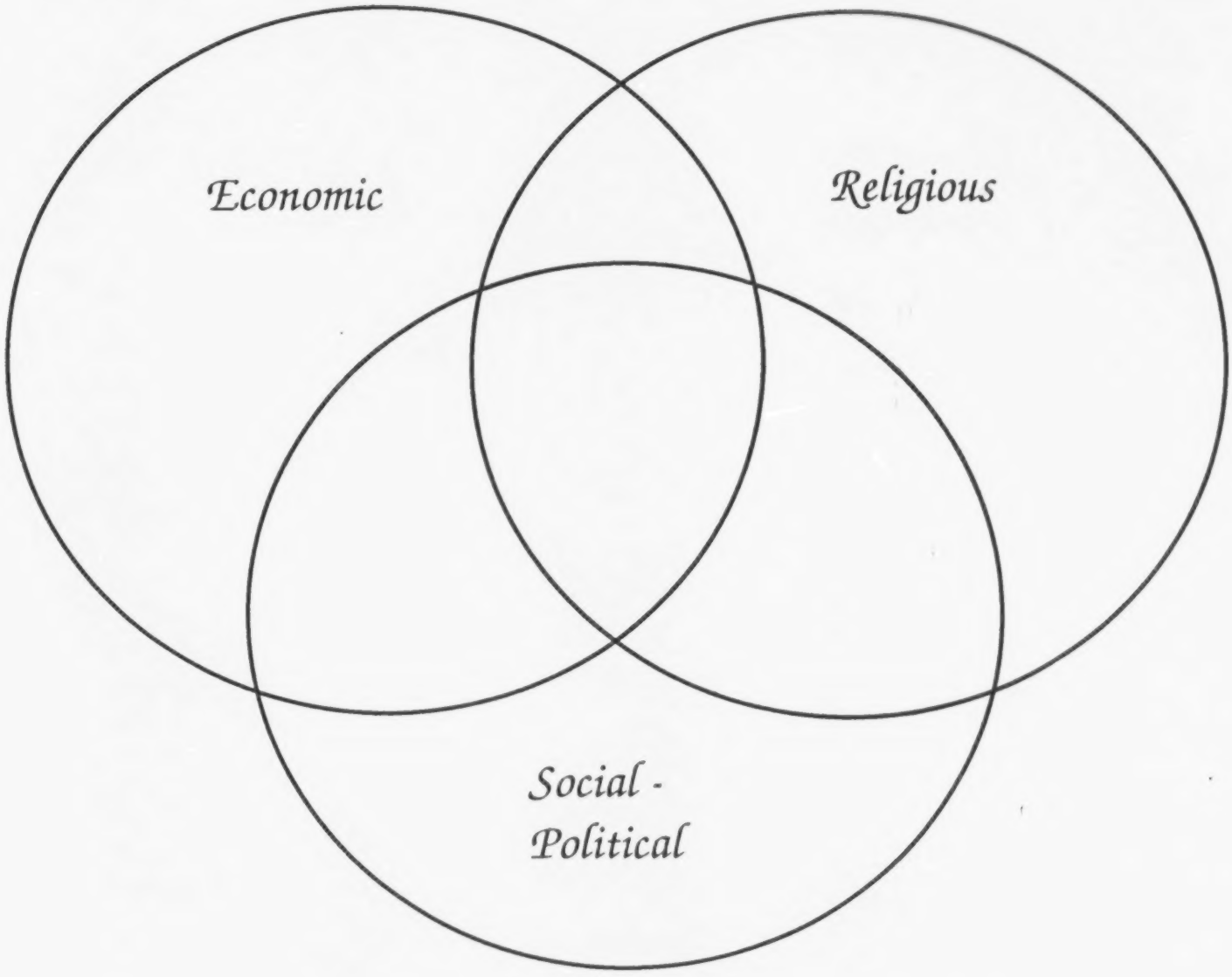
#14 "The Poisonous Mushroom"
Themes: Jews are as poison to the body of the race as the poison mushroom is to the body of the person.
Jews are not people.

#15 "Rothschild"
Themes: Jews are wealthy.
Jews seek to control the world.
Jews are inhuman (Rothschild's claws).

#16 "Just as it is difficult to distinguish poisonous from good mushrooms, so is it often difficult to recognize the Jews as rogues and criminals."

#17 Theme: The Wandering Jew.

#18 "Well colleague Morgenthau, we've made another nice deal. -Excellent, colleague Silberstein. We cheated the goys out of their nice money, and we can stick it in our own sack."
Themes: Jews control legal profession.
Jewish conspiracy.
Jewish exploitation.


Economic
Religious
Social -
Political

Der Talisman

2

Caption: "The Jew's God is money. He commits the worst crimes to get money. He doesn't rest until he can sit on a big sack of money- until he becomes king of money.

Der Gott des Juden ist das Geld. Und um Geld zu verdienen, begeht er die größten Verbrechen. Er ruht nicht eher, bis er auf einem großen Geldsack sitzen kann, bis er [illegible] Welches geworden ist."

3

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4

Caption: Top: Vermin
In Srar: "You shall gobble up the people of the earth"

"Life is not worth living, If one doesn't fight the parasite
Who crawls around, insatiable. We must and shall prevail!"

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6

Caption: "The reason for the 1789 (French) revolution:
1 Before 2 After"

Weshalb man die Revolution von 1789 machte. I. Vorher

Weshalb man die Revolution von 1789 machte. II. Nachher

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7

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8

Caption: "The Jew cried: We don't care about Germany. The main thing is that we are well off."

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9

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10

Caption: " Father, one day when I have my own farm, no Jew will ever enter my house..."

„Du, Vater, wenn ich einmal einen Bauernhof habe, dann darf ein Jude überhaupt nicht in mein Haus herein . . ."

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11

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12.

Caption: "Whenever you see the cross, think of the horrible murder by the Jews at Golgotha..."

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14

Caption: "The Poisonous Mushroom"

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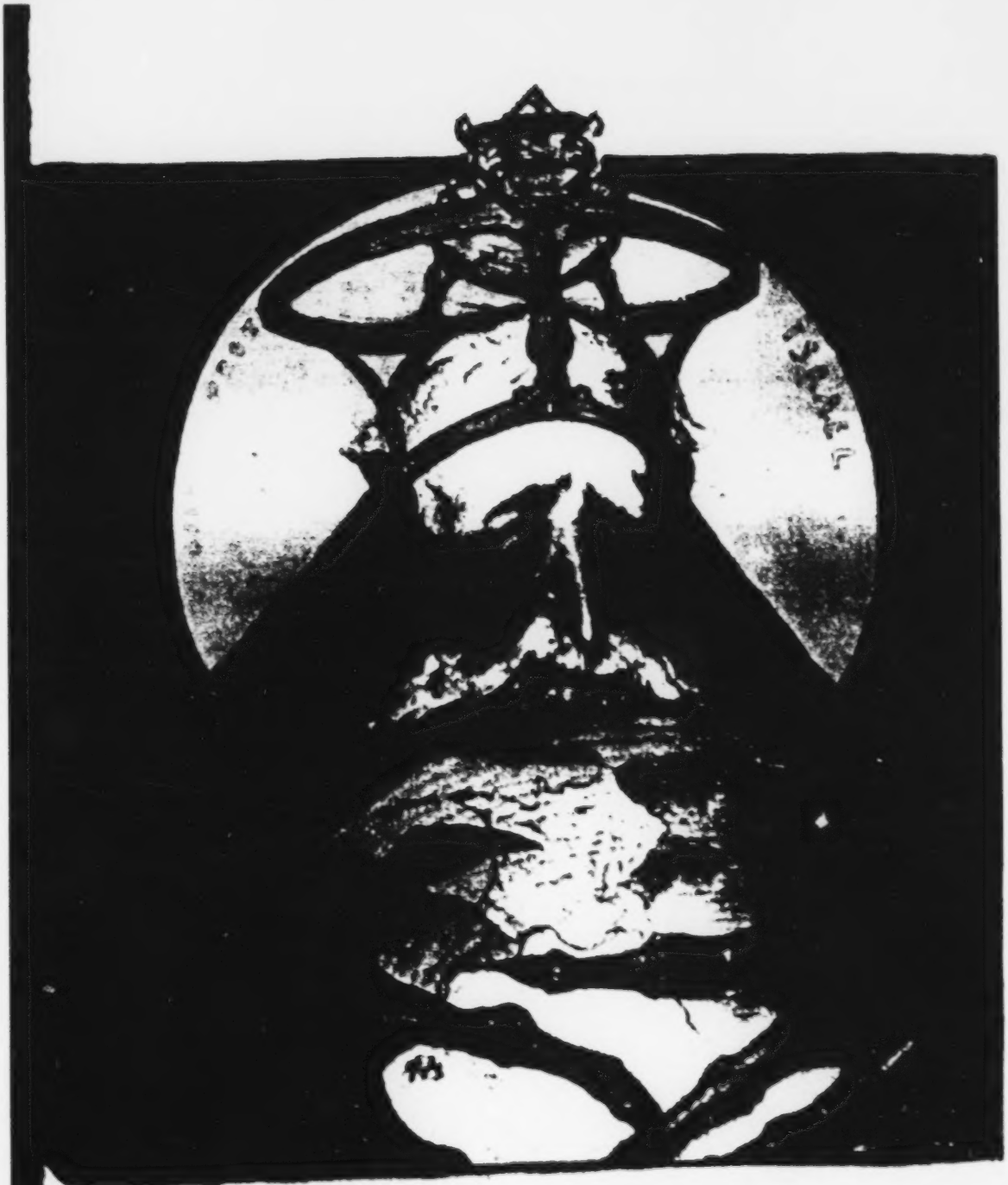
15



Rothschild

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16

Caption: "Just as it is difficult to distinguish poisonous from good mushrooms, so is it often difficult to recognize the Jews as rogues and criminals."

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18

Caption: "Well colleague Morgenthau, we've made another nice deal. -Excellent, colleague Silberstein. We cheated the goys out of their nice money, and stick it in our own sack."

...Nun, mein lieber Kollege Morgenthau, da haben wir beide wieder gemacht ein gutes Geschäft."

...Sehr gut, mein lieber Kollege Silberstein." Nun haben wir die beiden Gojas gebracht um ... und stecken es in unseren Sack."

Lesson Three: Documents on The Holocaust (1 day)

Objectives:

1. Students will identify changes in German policy towards Jews by analyzing selected documents.

2. Students will speculate on the meaning of the term " final solution" in the Wannsee Conference document based on the other documents analyzed.

Activity:

1. Tell students that today we are going to look at how the stereotypes and resulting descrimination became part of the German governments policy towards Jews. To do this we are going to break up into groups and analyze official German documents from the time period of 1935 to 1942. Have students line up in alphabetical order by first names. Then follow the same procedures as yesterday but have them count off by 1 through 6 to form six groups. Assign each group one of the six documents. Source of the documents to be used is **Documents on the Holocaust** available from Yad Vashem - Martyrs' and Heroes' Rememberance Authority, P.O.B. 3477, Jerusalem 91034, Israel (Tel. 02-751612) $20 U.S.
Student Document:
#1 Nuremberg Laws on Reich Citizenship, Sept. 15,1935 and Nuremberg Law for the Protection of German Blood and German Honor, Sept. 15, 1935
#2 Establishment of the Reich Central Office For Jewish Emigration, January 1939
#3 Riots of Kristallnacht-Heydrich's Instructions, November 1938
#4 Regulation for the Elimination of the Jews from the Economic Life of Germany, November 12, 1938
#5 Report by Uebelhoer on the Establishment of the Ghetto in Lodz, December 10, 1939
#6 Instructions for the Deportation of the Jews from the Palatinate (Pfalz), October, 1940

2. Distribute enough copies of the respective document so that each person in the group has a copy. Each group will become experts on their document so that they can help another group understand that document. Write three focus questions on the board. To whom does the document apply? What affects would it have on people? What does it tell you about German policy? Have the group read and analyze the document using these questions. Tell the time keeper they have 12 minutes to work.

3. Have students count around each group. Form new groups of all the 1's, 2's, 3's etc. and pass out document charts to each student. The groups should discuss each document in chronological order with the expert on that document providing instruction. Student individually fill out their document chart which they will use for their homework assignment.

Homework: Pass out copies of the Wannsee Conference Document. Students are to write a paragraph speculating about what the Wannsee Conference meant by the "final solution"? They are to use information from document charts to support their speculations.

Materials Needed: 6 copies of each of the 6 documents described above. 36 copies of the Wannsee Conference Document (it's only necessary to use the first half of the document found in **Documents on the Holocaust** edited by Arad, Gutman, and Margaliot.)

Name _____

Document Chart

Place documents in chronological order.

Name and Date of Documents	Write a summary of what the documents indicates about the official German policy towards Jews.

Lesson Four: The Holocaust (1 day)

Objectives:

1. Students will view the film **Night and Fog**.

2. Students will share their reactions to the film in a silent dialogue.

Activity:

1. Open with a discussion of last nights homework assignment. Write the question ' What was the final solution?' on the blackboard. Call on students to share their responses to that question. In the discussion review the various stages of German policy toward Jews. Be sure to relate the failure of the emigration policy to world conditions(the depression and isolationism). Tell the students that the film they are going to see will make clear what the Wannsee document meant by the final solution.

2. Show the film **Night and Fog** (31min.) in French with English subtitles. I choose this film because it graphically shows the horrors of the Holocaust and the final solution. This and other possible films are listed in **1991 Days of Remembrance** guide which has an annotated filmography. This guide is available free from Days of Remembrance, U.S. Holocaust Memorial Council, 2000 L Street N.W. Suite 588, Washington D.C. 20036-4907. The 1992 guide is now available.

3. After viewing the film put students in pairs. Have them share their reactions to the film by writing out their feelings on a piece of paper and passing it to their partner. Who reads it and responds in writing. By passing the paper back and forth they develop a silent dialogue. This is an extracurricular technique that has been used by students for decades.

Homework: Have students read the section of their textbook dealing with the Holocaust.

Materials Needed:

1. Film **Night and Fog.**

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Lesson Five: Evaluation (1day)

Objectives:

1. Students will write a reflective journal entry where they evaluate their own personal reactions to what they have learned the past four days.

Activity:

1 Today you are going to make a personal journal entry. It is to be a free response to the writing prompt. Organize your ideas into paragraphs and complete sentences. Spelling and grammar does count. Don't be afraid to express your feelings. Anything you write will only be read by the teacher and kept confidential.

2 Writing prompt

Keeping in mind what you have studied the last four days. What thoughts do you now have about stereotyping and descrimination. Is it just? Think of stereotypes you have of other people. In what ways could they be harmful? In what ways were they harmful in Germany of the 1930's and 40's? Are their any lessons you can draw from the last four days?

ATTENTION ELEMENTARY TEACHERS!!!

PROMOTE INTERNATIONAL UNDERSTANDING!!!

Promote PEACE!!!

Ask yourself:

1. Do I go beyond the curriculum?

2. Am I promoting attitudes and skills which assist young people in valuing and working for world peace?

3. Do I empower young people with the belief that they can contribute to and live in a global village which practices peace?

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T O P I C S

1. Introduction
2. Pictures of Understanding
3. Arabic
4. Islam
5. UNICEF
6. Spices
7. Bedouin of the Negev Desert
8. The Druse
9. Ramses College for Girls (Cairo)
10. Nour wal Amal Association for Blind Girls

ELEMENTARY TEACHERS UNITE!!!!!!

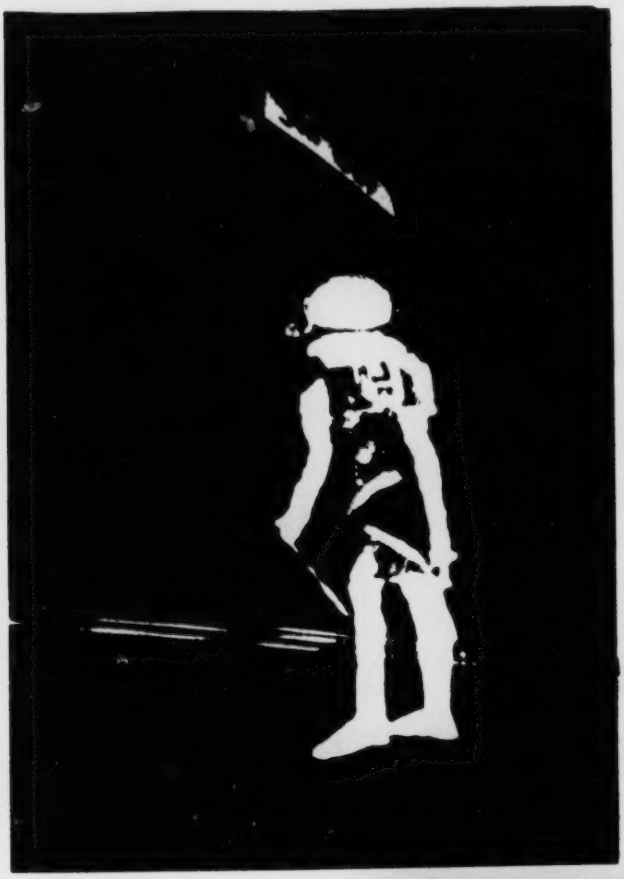
PROMOTE INTERNATIONAL UNDERSTANDING!!!!!!

Elementary teachers face the dilemma of the structured school curriculum, and the more global need for international issues to be understood by young students. The requirement to teach the 3 R's, yet prepare the K-6 child to live in an ever shrinking global village appears to be an impossible task.

A plethora of world events bombard the media, ignored by many young people who do not have an understanding that involved in all of these events, are humans (most often children) who, like themselves, have deep feelings. These young people may have a different color skin, different religion, speak a different language or eat different foods, but it is now that young people can find within themselves, the ability to reach out to other young people, find within differences, similarities which, when understood, can promote communication with all people, and perhaps one day, a healthy peace in our global village.

The following was prepared for the elementary teacher who teaches the many facets of the curriculum, only to find that more (but succinctly put) information would enrich or peak the interest of young people no matter how young. As elementary educational curriculum expands, days don't. Is there ever enough time to locate current information to stimulate curiosity, yet which can be used in a multi-disciplinary manner to encourage students to reach out to a neighbor.

The following is offered as bait, to whet the appetites of our elementary students to reach out and make a connection with others who inhabit two countries in the Middle East: Israel and Egypt. These materials can be used in all areas of the curriculum: as story starters, map studies, culinary curiosity, oral reporting, research, written reporting, play-writing, debating, language arts, and most of all, in the affective domain....to reach out and attempt to get to know your brother, and relate to him in a world which young people could turn into a peaceful world.



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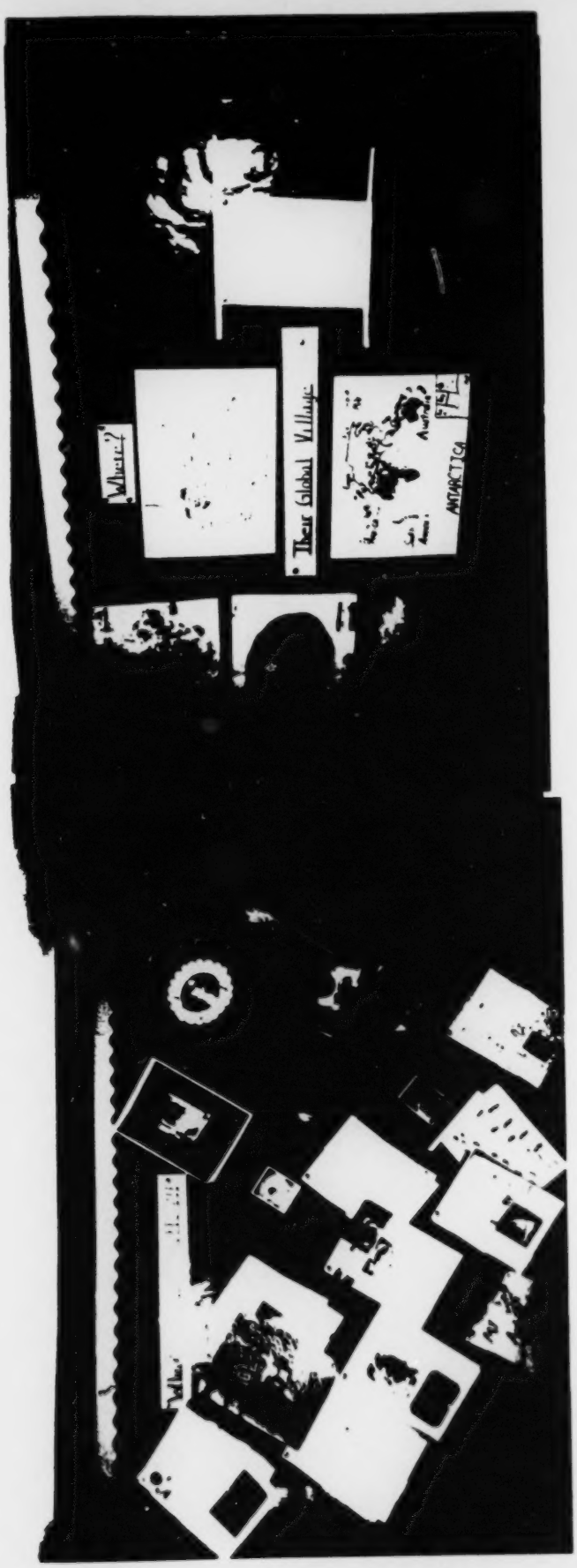
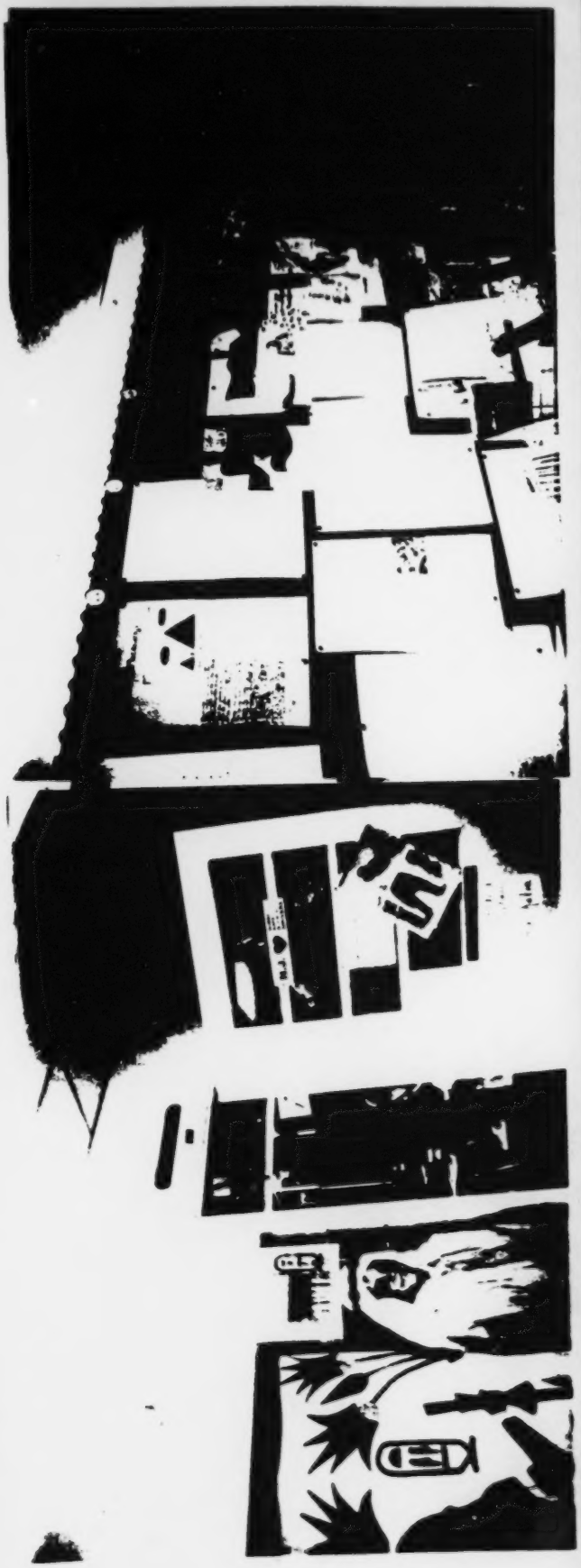

Where?
Their Global Village
ANTARCTICA



ARABIC: What fun to learn how others speak.

(Courtesy of Professor Mona Kamel, Egypt)

EGYPTIAN ARABIC GLOSSARY

English is the primary foreign language spoken in Cairo, closely followed by French. Every school-child knows at least a few words of English, though not normally enough to provide help for the lost tourist. Cairo taxi drivers, who are as remarkable and as individualistic as their counterparts in London or New York, seem likely either to know no other language than Arabic or to be able to converse at their ease in any language you could name. Since there is no telling which sort of driver you are likely to get on any particular occasion, however, it is best to have at least a few Arabic words and phrases more or less at your command.

It should be understood, though, that Arabic is quite different from the European languages in both sound and structure; and the visitor who knows no Arabic should not be surprised when he hears the language around him for the first time.

The following guide to pronunciation, for example, can give only the roughest indication of how the words might sound and no indication at all of how they are spelled in Arabic. Arabic-speakers will appreciate even an approximation of their language, however, and certainly the ability to communicate even a little can make your visit more pleasurable.

Key to Pronunciation

The spellings given below attempt to suggest pronunciation.

ay	as in fate	ii	as in machine
ee	as in feet	o	as in social
i	as in it	u	as in put

Consonantal sounds are all approximately as in English, except that in Arabic a conscious distinction is made in the case of certain consonants between relative 'hardness' and 'softness.' (Note also that classical Arabic contains certain consonantal sounds that in colloquial Arabic are usually treated rather negligently and therefore need not concern us here.)

D stands for a 'hard' d, as in condemn (your ear should tell you that the d in condemnation is a softer sound).

H stands for a 'hard' h, sounded as far back in the throat as possible.

S stands for a 'hard' s, more sibilant than a normal s.

T stands for a 'hard' t, sounded against the teeth rather than the palate.

Z stands for an emphatic z.

kh should be sounded as in Scottish Loch.

sh should be sounded as in sheep.

There are in addition two sounds in Arabic quite unlike anything in English, represented here by ᶜ and gh.

gh should be sounded like kh with the vocal cords vibrating. It should resemble the r as sounded in Parisian French — something like a growl or gargle.

ᶜ stands for a sound perhaps more characteristic of Arabic than any other, the ع (ain), a guttural vowel sound that is more or less approximated by saying 'aw' as far back in the throat as possible.

Practical Words

Airport	maTaar
Boat	markeb
Bridge	kubri
(kasr El Nil Bridge, University Bridge, Zamalek Bridge)	(kubri asr el nil, kubri el gamfaa, kubri zamalek)
Car	ᶜ arabiyya or otomobeel
Company	shirka
Nasr Company	shirkit nasr
Oil Company	shirkit betrol
Club	naadi
Embassy	sefara
Garden	genayna
Garden of	genaynet
Hospital	mostashfa
Hotel	lokanda
Ministry	wizaara
Ministry of	wizaaret
Culture	el sekafa
Economy	el ekteSaD
Foreign Affairs	el khargeyya
Interior	el dakhleyya
Tourism	el seyaha
Office	maktab
Passage	maamar
Post Office	bosta
Restaurant	maTam
Square, traffic circle (Tahrir Square, Talaat Harb Square, Mustafa Kamel Square)	midaan [midaan taHriyr, midaan talaat Harb, midaan mustafa kamel)

Street (Ramses Street, 26 July Street)	shaari ᶜ (shaariᶜ ramsiis, shaariᶜ seeta wᶜ ishriin yulya)
And /or	wa /walla
Yes /no	aywa /laʾ or laʾa
Please /thank you	minfaDlak /shukran
Big /little	kibeer /Sughayyar
Good /bad	kuwayyis /mish kuwayyis
Correct /incorrect	maZboot /mish maZboot
High /low	ᶜaali /waaTi
Possible /impossible	mumkin /mish mumkin
Here /there	hena /henaak
Hot /cold	sukhn /baarid
Inside /outside	gowwa /barra
Many /little	kitiir /olayyel
Up /down	foʾ /taHt
More /no more	kaman /kefaaya
Again /enough	kaman /kefaaya
Breakfast	feTaar or ifTaar
Lunch	ghada
Dinner	ᶜasha
Doorman	bawab
General house servant	sufragi
Cook	Tabbaakh
Today	enncharda
Tomorrow	bokrah
Yesterday	embareH
After tomorrow	baʿd bokrah
Morning	el SobH
Noon	el Dohr
Afternoon	baʿd el Dohr
At night	bellayl
Next week	el esbouᶜ iggay
Next time	el marra iggaya
Last time	el marra illi fatit
After a while	baʿd shwayya
I / you / he / she / they / we	ana / enta / howwa / heyya / homma / eHna

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Seventeen /eighteen	sabaʿtashar /tamantashar
Nineteen /twenty	tesaʿtashar /ʿeshrin
Twenty one	waHed weʿeshrin
Twenty two	etnayn weʿeshrin
Thirty /forty	talatiin /arbeʿiin
Fifty /sixty	khamsiin /settiin
Seventy /eighty	sabʿiin /tamaniin
Ninety /hundred	tesʿiin /meiyah
Thousand /million	alff /milyon

Days of the Week

Sunday /Monday /Tuesday	el Had /el etnayn /el talaat
Wednesday /Thursday	el arbaʿ el khamiis
Friday /Saturday	el gomʿaa /el sabt

Months of the Year

January /February /March	yanayer /febrayer /maris
April /May /June	abriil /mayo /yonyo
July /August /September	yolyo /aghostos /sebtember
October /November /December	octobar /november /disember

Colors

White /red /blue /brown	abyaD /aHmar /azraʾ /bonni
Black /green /orange /yellow	iswid /akhDar /bortoaani /aSfar
Dark /light (color)	fatiH /ghaamiʾ

Fabrics

Cloth /cotton	omaash /otn
Linen /silk	tiil /hariir
Wool	soof

Money

Money	feloos
Change /no change	fakka /mafiish fakka
The bill	el hesaab
This /that	di /da
How much?	bekaam?
How much is this?	di bekaam?
How much do you want? (m)	ʿaawiz kaam?
How much do you want? (f)	ʿayza kaam?

Half /half	kul /nuS
Pound /half pound	genayh /nus genayh
Piastre /half piastre	ersh /tafariifa
Two piastres	ershayn saagh
Three piastres, etc. to ten	talatah saagh, etc.
Eleven piastres, etc.	Hedashar ersh, etc.
The rest of my money, the remainder	el baa'i
Do you have change for a pound?	ʿandak (m) ʿandik (f) fakkit genayh?

At the Grocer, Butcher

Bread /butter	ʿaysh /zebdah
Cheese /eggs	gebnah /bayD
Olives /rice	zatoon /roz
Coffee /tea	bon /shaay
Sugar /milk	sokkar /laban
Salt /pepper	malH /filfil
Oil /vinegar	zayt /khal
Fish /shrimps	samak /gambari
Chicken /turkey	feraakh /diik roomi
Meat /veal	laHma /bitello
Beef /lamb	kandoos /Daani

Vegetables

Artichokes /dried beans (red)	kharshoof /fool
Dried beans /green beans	fasolya nashfa /fasolya
Beets /cabbage	bangar /korombe
Carrots /cauliflower	gazzar /arnabiit
Cucumbers /egg plant	kheyaar /bedingaan
Garlic /green pepper	tome /filfil akhDar
Lettuce /mint	khass /nefnaa
Okra /onions	bamya /baaSal
Parsley /peas	ba'doonis /bessella
Potatoes /spinach	baTatis /sabanekh
Squash /tomatoes	kosaah /TamaTem or ooTa

Spice List

Allspice	kebab es seeny
Anise	yansoon
Bayleaf	wara' lawra (laurier)
Basil	riHan
Capers	abu khangar
Cardamom	Habbahan

٠ = 0	١٠٠ = 100
١ = 1	٢٠٠ = 200
٢ = 2	٣٠٠ = 300
٣ = 3	٤٠٠ = 400
٤ = 4	٥٠٠ = 500
٥ = 5	١٠٠٠ = 1000
٦ = 6	٢٠٠٠ = 2000
٧ = 7	٣٠٠٠ = 3000
٨ = 8	٥٠٠٠ = 5000
٩ = 9	٧٥٠٠ = 7500
١٠ = 10	٨٠٠٠ = 8000
١١ = 11	٨٢٥٠ = 8250
١٢ = 12	٨٥٠٠ = 8500
٢٠ = 20	٩٠٠٠ = 9000
٣٠ = 30	٩٥٠٠ = 9500
٥٠ = 50	١٠٠٠٠ = 10000

ISLAM-

from a paper by Dr. Bul-Wafa El-Taftazani, Professor of Islamic Philosophy, Cairo University

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The word "Islam" literally means: 1. Peace; 2. The way to achieve peace; 3. Submission, as submission to another's will. Muhammed, the prophet of Islam, made no claim to be devine and is considered the pure spiritual leader of the muslim community but also a military leader and a legislator.

The Quran (Koran) is the sacred scripture of Islam. It is a book of 114 chapters, revealed to the prophet while he was in a kind of trance. Portions of it were written as well as remembered and recited by the closest companions of the prophet. After Muhammed's death, his secretary, Ibn Thabit, was commissioned by the Caliph Abu Bakr to collect all revelations in one volume. After many readings, and work by Zaid Ibn Thabit, an official text was prepared and it has remained the official one to the present day.

Second only the the Quran as a source of Islamic Law and life are the traditions of the prophet. These are records of what Muhammed did, what he allowed and what he enjoyed.

There are six articles of the faith in Islam:

1. Allah: "There is no God by Allah, and Muhammed is the apostle of Allah". Sometimes called the creed, Muslims worship One God the Almighty, the All-knowing, the All-just, the Friend, the Guide, the Helper and consider that there is none like him. He has no partner, no children, is indivisible.

2. Angels: There is a hierarchy of angels who are reasoning beings: Gabriel, for example who revealed the Quran to Muhammed is one of them.

3. Books from God: The Quran is considered the last in a long series of books revealed by Allah, and as such, is considered by Muslims, the one authentic scripture for the present world.

4. Messengers from God: Adam, Noah, Abraham, Moses, Jesus, and Muhammed are prophets mentioned in the Quran. They are accepted for the guidance of humanity.

5. The Premeasurement of Good and Evil: Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

6. Resurrection after Death: There will be a balance on which the evil deeds of each individual will be weighed against those of good and merit. Those who are saved will pass to paradise. There is a relationship between faith and action. Faith without action is a dead letter. Faith itself

is insufficient unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and hereafter. Each must bear his own burden and none can expiate for another's sin.

The fundamental religious duties of Islam, known as the pillars of Islam are: 1. Declaration of faith in the Oneness of God and the Divine Messengership of Muhammed; 2. Prayer; 3. Observing the month of fasting (Ramadan); 4. Giving legal alms; 5. Pilgrimage to the Holy Shrine at Mecca.

Prayers are required five times per day: dawn before sunrise, noon, afternoon before sunset, at sunset and after dark. Worshippers must always face in the direction of Mecca.

A pilgrimage is required at least once during a lifetime of every pious Muslim who is physically able and can afford to make the trip.

Islam lays stress on the equality of mankind. Virtue and the service of humanity are of great merit. Unknown to Muslims is color distinction, or distinction of race and creed. All mankind is of one family; man and woman came from the same essence, possess the same soul and have been equipped with equal capability for intellectual, spiritual and moral attainments.

Charity in Islam brings man nearer to God. Giving of alms is obligatory. The pursuit of knowledge is a duty and it is accepted that acquiring knowledge is what realizes human progress.

Judaism, Christianity, and Islam hold many basic beliefs and goals in common, making an exchange of spirityal experiences and cooperation in the performance of the moral tasks of humanity quite possible.

UNICEF - United States Committee for United Nations Children's Fund
333 East 38th Street
New York, New York 10016

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1. Do your students know that pennies can feed a child for days, provide vitamins and other medication, or provide immunization for diseases eliminated in the United States for generations.

2. Are your students aware of the programs and projects going on at the present time in the Middle East?

3. The projects information manager at UNICEF can provide young people about how they may help young people throughout the world. A hungry child cannot help with peace....a sick child feels helpless. Young people can change the world by reaching out to other children and helping them.

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SPICES used in Middle Eastern cooking.....look familiar?

1. Were these spices used in ancient times?
2. How are each of these spices grown.
3. What is their country of origin?
4. Locate a recipe in you home which uses one or more of these spices.
5. Prepare a drink or dish for your class, so that they may taste a bit of the Middle East.

SPICES

ANISEED	(Yansoon)	Seeds. Used mainly for beverages.
BAY LEAF	(Waraq lawra)	Dried leaves. Used with meat dishes.
CARAWAY	(Carawiya)	Dry seeds, whole, roasted, or roasted and ground. Used mainly as beverage.
CARDAMOM	(Hab han)	Seeds, dry or lightly roasted. Used in soups, stews and coffee.
CHARD	(Salq)	Fresh, used with stews.
CINNAMON	('irfa)	Sticks and powder. Used with meats, stews, sweets and beverages.
CLOVES	(Qoronfel)	Dried flower bud. Used in marinades, jams and sweets.
CORIANDER	(Cozbara)	Fresh leaves and dry seeds, whole or ground.
CORNCOCKLE or BLACK CUMIN	(Habet el baraka)	Seeds. Used mainly in pickles.
CUMIN	(Cammoon)	Seeds, whole or ground. Sometimes roasted before grinding. Used with stews, fish, meat and pickles.
DILL	(Shabat)	Fresh leaves. Used with stews and stuffings.
GINGER	(Ganzabeel)	Dry roots and ground. Used mainly with cinnamon in sweets and beverages.
MASTIC	(Mistika)	Grains. Used with stews and soups, meat and fish.
MIXED SPICE	(Boharat)	Mainly nutmeg, cinnamon and sweet pepper, ground and blended. Used mainly with stews. Always bought readymade.
MINT	(Na'na')	Leaves, fresh or dried and crumbled in powder form. Widely used with vegetables, stews, yoghourt, salads and beverages.
NUTMEG	(Goztet teeb)	Whole or ground nut. Used to flavour stews and sweets.

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How different are we....we use the same spices.

Bedouin Tribes

of

The Negev Desert (Israel)

Overview

The word Bedouin in Arabic comes from the Arabic word "Badia" which means desert. Bouduin means "inhabitant of the desert". The desert which many of the 80,000 Bedouins inhabit is located in southern Israel, and is approximately 12,500 square kilometers. This constitutes approximately 60% of the State of Israel. Bedouins in the Negev have 30 tribes. About 30,000 live in permanent urban settlements planned by the authorities. Many live in wooden, tin, or concrete houses, scattered within the various tribal areas. Nearly 10,000 still live in tents and wander with their flocks of sheep, goats, and camels. Of interest is that even some of the Bedouins who live in permanent homes still wander with their flocks during the nomadic season, and return to their permanent homes when the season is over.

The Bedouins appear to be "living testimony to the accuracy of the Bible when it relates the story of Moses and the Children of Israel. The laws that govern Bedouin behavior are nearly identical with the laws of Moses. The clothes which the Bedouins wear are identical with those worn by the Biblical forefathers..." (The Bedouin, p.1)

Society and the Family

Bedouin society is structured in the following manner: nuclear family (father, mother, unmarried children), extended family (several nuclear families who maintain socio-economic bonds and are related by blood), sub-tribe (several extended families - some who are related by blood), the tribe, made up of four sub-tribes (headed by the leader called "Sheikh", and finally, the federation of tribes (several tribes - some of whom are related by blood).

At first, family life of the Bedouin seems quite strange. By American terms, it appears as though the Bedouin is not what we define as a "family", but in fact, a more chauvanistic approach to living. The Bedouin "family" is, it seems, run more like a business, where the sole responsibility of the male is to raise the livestock: he must buy and seel them and find new pastures. His job is to make the decisions regarding migration, maintains contact with the chief, with neighbors (in a social sense, traditional Bedouins are quite private and remote in their day to day existance), with merchants, and authorities. Because the man must also be prepared to fight in order to protect his flocks and the honor of his family, he is not expected to do household duties. Women and children tend the flock, mend the tents, gather firewood and tend to the smaller children.

A Bedouin man buys his wife; no bride is free. Traditionally, the bride's price is calculated in camels. Families are quite influential when it comes to who young people marry, and it is common for a man to marry his cousin. It is believed that this arrangement tightens the bods of the family group unit. (The Bedouin, p.11)

According to Islamic law, a man can be legally married to up to four wives at the same time. "And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many), then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice." (Koran, 4:3).

If a man is displeased with his wife, he divorces her by sending her back to her family. He will pay for taking care of his children. This all appears quite simplistic, but it is the society at large and its pressures which discourage divorce. Today it is quite costly to support four wives yet polygamy still continues.

Bedouin women often walk behind their husbands. Bedouins do not feel that this indicates being inferior, but that it was a custom begun by Moses long ago when he fled from Pharaoh. Tradition tells that Moses came to a well in the land of Midian and saw shepherdesses waiting to water their flocks. He removed a rock which was covering the well and even watered their goats. One of the girls told her father about Moses and his kindness, and the father asked his daughter to get Moses and bring him to him so that he could give his thanks. While walking ahead of Moses, the wind lifted the girl's dress and showed her legs. Moses asked her to walk behind him, and since thattime, Bedouin women walk behind the men.

Women in Bedouin society have no right to inherit. When she marries, her family gives her gifts. The oldest brother traditionally has more rights. When a child is born, it is given a gift of a sheep, goat or a she-camel. By the time a boy is 20 or 30, he would have many more sheep or goats than a younger brother. The common sheep and goats which belong to the whole family must be divided among the brothers. The oldest brother also follows in this father's footsteps, in that if the father is a sheikh or a respectable man in the tribe, the oldest son will usually follow him. Another example cites a father who was a traditional healer, and after his death, his oldest son became the traditional healer in his tribe.

While a dinner guest of the Abu-Rabia Bedouin tribe near Be'ersheba, it was interesting to note that no women greeted us, nor were there any Bedouin women present at dinner. We were served a meal which had been prepared by the women, but they remained in another part of the home while we dined. Young males first brought water, bowls and a cloth so that we could wash our hands. We were seated on the cushioned floor, and encircled the room where nearly 20 family members were gathered. Tea was served and polite conversation preceeded our meal. The Sheikh expressed much concern regarding the many changes which have occured in the name of modernity. (Discussion will be presented later in this paper regarding education for both males and females and the inherent problems.) While still seated on the floor, dinner was served to us as we surrounded a large bowl of rice and lamb. Our groups of three or four ate from these large bowls (approximately two

feet in diameter). No utensils were used; food was eaten with the right hand ONLY. Rice was grasped in the hand, making a ball, then the food was placed in the mouth. Dining and conversation continued as long as guests continued eating. The Sheikh, who dined in my group, explained that Bedouin manners require that the host continue eating until guests have stopped. After the rice and lamb dish, delicious fruit was served, again to be eaten with the right hand. Once dining was over, our hands were washed in bowls.

Throughout the meal, we were invited to ask questions, and the one issue addressed was the desire on the part of our female Fulbrighters to be given the opportunity to meet the Sheikh's wives. With an expanded chest (a gentlemen in his 60's or 70's), and a warm smile, he proudly emphisized how modern he was by allowing us to meet his wives. The men of our group were left with the other men, and the Sheikh escorted us to meet his first wife, and then the others.

The Sheikh's home was replete with modern style furniture, filled with several wives, female relatives, and many children of all ages. His first wife, welcomed us to her home, shook our hands, and smiled throughout the time we visited. The Sheikh allowed us to photograph the ladies and the children, proudly showing his youngest child, a small baby.

Sadly, we left this dignified setting....following the only telephone line in this part of the desert, from the Sheikh's home, back to the main road. The warmth and dignity of these proud people and their existence in the framework of modern Israel, are an example of how vast differences can coexist.... that there can be a brotherhood of man.....a "global village".

Education

During the 1960's the whole concept of schooling was alien to Bedouin culture. ("Education Development among Bedouin Tribes of the Negev Desert", p. 118) Historically, children, beginning at the age of 8 were needed as workers. Generally, the children of leaders were educated, but due to economic needs, others were often required to work and not be educated. In 1965, only 1,100 Bedouin of the Negev were in primary schools and only 100 of them were girls. Transportation to school sometimes required that children walk up to eight miles a day, some rode donkeys, or some even had to live with relatives who lived near school.

Today, modernization has impacted their way of life in a very dramatic way and along with that impact has come the realization that education is central to the progress of their people.

During the years 1986-1987 there were 16, 000 Bedouin pupils in 29 primary and 3 secondary schools. Bedouin children are taught in Arabic. Hebrew is begun in the thrid grade, and English

in the fourth grade. The curriculum is the same as is found in Jewish schools and often Bedouin and Jewish schools work together on common projects. Exchanges between Jewish and Bedouins allow for greater cultural understanding plus refinement of language skills. According to the principal of the school we visited, Bedouin children appear to do better in the elementary setting in Hebrew than Jewish children in Arabic.

Statistics indicate that young women are removed from the educational setting at the conclusion of 8th grade. ("Education Development Among Bedouin Tribes of the Negev Desert", p.121) Society dictates that a young woman must never bring shame (especially sexual) to the family. Therefore, Bedouins will often remove their females from a setting where rape, and/or sexual involvement could occur. With the advent of modernization, this practice is changing, but the change is slow and cautious. Today, Bedouin involvement in education has grown and it appears that the younger generation is not willing to allow this growth to diminish. Young women who do complete their education often chose education as their field because becoming a teacher is considered a respectable career and is an honor.

Ironically, Bedouin teachers are now having to be taught about their own culture and traditions, so that they in turn, are able to teach the young people who are living through this time of transition from a traditional society to modernization. As young people look to the past, many feel that the past should remain in the past. It is believed by Dr. Abu-Rabia that a special syllabus must be developed for Bedouin schools so that children born in modernized villages will never forget their heritage. The Bedouin culture is an oral culture. It needs to be written down before it is lost forever to the Bedouin children of the Negev and the world.

While visiting a K-8 school in the Negev, we met and interviewed the principal, English teacher and village dignitaries. Among the dignitaries was Dr. Abu-Rabia, the author of much of the material found herin. We learned that 754 pupils attend this school with 26 teachers; 17 of whom are Bedouin. Some of the children travel as much as 12 miles to get to school. Frequently, children travel a long distance to get to a bus stop, where one of the 14 school buses pick them up. We saw outdated computers of which the school is quite proud and heard attitudes which were quite positive toward modernization.

Several problems unique to those of us who teach in urban and suburban areas, were problems Bedouins have in the area of communication with parents. The school has difficulty reporting student progress to parents who are spread out in the desert, or in the event of written communication, are many times unable to read. Parents are so far removed from the educational setting and process, that they are not always

conscientious about follow-through at home, which is a necessary part of the educational process. Without dialogue between school and the home, an important link is missing for the Bedouin child.

Class size averages approximately 35, and school is attended six hours per day, Sunday through Thursday. (Friday is the traditional sabbath for Muslims and Saturday is the sabbath for Jews). Teachers are addressed as "teacher", and we were advised that discipline is not a problem due to the societal tradition of respect for elders and traditional handling of responsibilities in the come. Comment was made, however, that with modern ideas, that it is believed discipline might become an issue.

The school "library" consisted of 6,000 well-used paper books. When we expressed surprise at the condition of the books, we inquired if the school would be interested in receiving books written in English. The English teacher seemed most pleased at the possibility. At that time, the teacher also expressed interest in having students correspond with American students so that an exchange of ideas could be begun.

Comments

The Bedouin of Israel are fascinating from an interpersonal and educational perspective. Traditionally, they differ so greatly from America, yet many of their traditions emphasize values which Americans hold dear. They are open in their interest in English and America, and would welcome contact from elementary schools interested in learning more about the ways of the Bedouin, and willing to share America with them.

The concept of the "global village" meets in the Bedouin village: camels, donkeys, telephones and television. Hebrew, Arabic, English.....humans curious about other humans.

Penpals and Correspondence

For more information about the Bedouins, the following have indicated their interest and support for an exchange of information, correspondence, and/or elementary books written in English:

Mr. Abu Youniss Rabi, English Teacher
POB 5157
Be'er Sheva, Israel

Association for Bedouin Heritage
PO Box 4080
Be'er Sheva, Israel
Attention: Dr. Aref Abu-Rabia, Scientific Advisor.

Note:

Museum for Bedouin Culture
Kibbutz Lahav
Negev, Israel

Bedouin visit and dinner.

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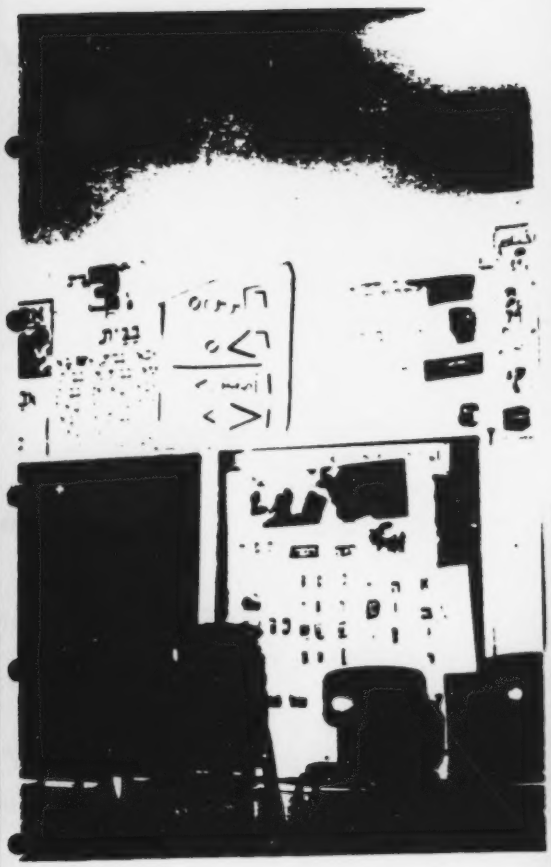
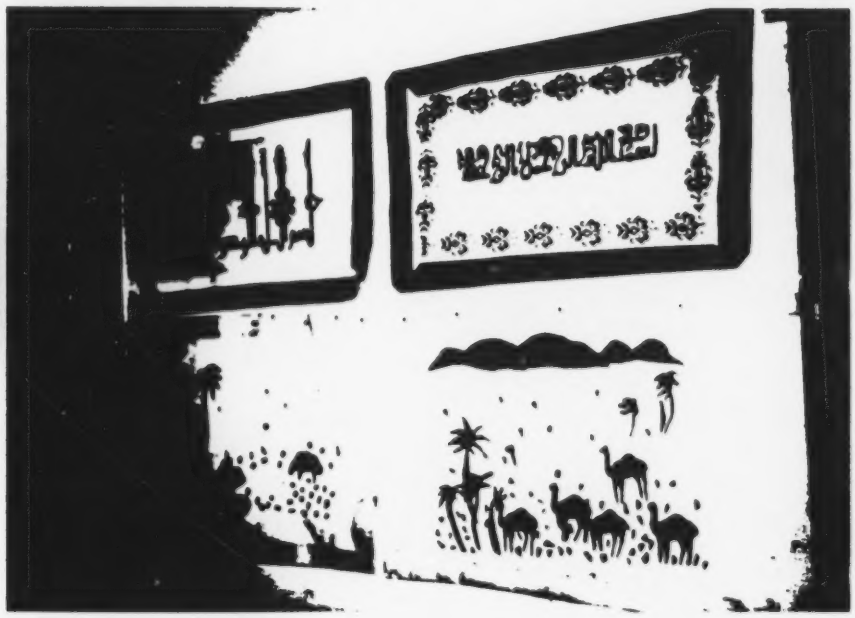
Bedouin Elementary School





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THE DRUSE

Overview

The community, tradition, culture, and religion of the Druse is practiced by approximately one million people. The majority of Druse live in Syria and Lebanon and other Arab states. 70,000 Druse live in Israel, generally in 18 villages located in Galilee and on Mount Carmel. Many of these Druse, 7,000, came to join Israeli Druse as a result of the Six Day War and their fleeing from the Golan Heights.

This paper will tell of one village, Peki'in (Bugeia), a mixed village near Ma'alot, with a population which is two-thirds Druse. The information was generously given to me by Dr. Jemal Yusuf Ali, to whom I owe deep thanks not only personally, but as do the educators and children of the United States who are perhaps as frustrated as this writer, trying to locate accurate data on the Druse of Israel.

The word Druse relates directly to religion; a religion which is secret. Druse are not Moslem, and as a persecuted minority in the middle of the Moslem population of the Middle East, were not allowed to express themselves freely. They behaved in accordance with the principle of self-preservation and suppressed the elements of their faith.

When visiting Peki'in, we were welcomed into the home of one of the village leaders. Present were many dignitaries, especially the Kadi (Spiritual leader). No women were present (our group had a majority of women yet the Druse women remained in the background throughout the majority of our visit), and tea was served by young men.

During tea, a discussion was held about the Druse, and it was explained that only the religious leaders truly know all components of the religion, and they in turn pass it on only to specific individuals.

Religion

Those who know the religion of the Druse are called the 'Okal, and the common people, the Jo-kal, are forbidden from learning it. The books of the faith are not printed, but hand copied by religious experts. Non-Druse as well as most Jo-kal are forbidden to see these writings. The foundations of greatest importance in the religion are high moral standards and a modest style of living.

The religion is basically not a ritualistic religion, but neo-platonic. It is believed that there were in different periods, seven prophets: Adam, Noah, Abraham, Moses, Jesus, Mohammed, and Mohammed ibn-Ismail. Each of these prophets brought to the world only a partial religion that fulfilled the teaching of the prophet to whom it was entrusted.

The spreading of the faith continued for only one generation before, in the year 1050, conversions were ended. Due to the end of conversions, the Druse maintain no missionaries and entertain no religious bigotry.

The Druse believe in three basic principles:

1. Guarding the tongue: Druse must be frank in speech, faithful to his promise, a keeper of his brother's secret, refrain from gossip, pleasant in conversation. This is "The principle of the faith".

2. Defense of the brothers: The Druse is obliged to come to the aid of another Druse who is in trouble-in time of struggle in a righteous cause.

3. Refraining from idol-worship: One should not worship idols, images and so on. A Druse must seperate himself from Satan and believe in one God.

In Israel, the Druse have a spiritual leader called Ra'is Ruhi. Today, each of the three great Druse centers in the Middle East has its own religious leadership. The status of the religious leadership in each is based on the laws of each of the states involved. The office of spiritual leader is inherited within certain families.

Society and the Family

The Druse do not accept mixed (religious) marriages and consider that they are a grave sin. The non-Druse wife of a Druse is not recognized as a Druse and although her children are considered Druse, they are of low status.

Women are considered to be almost equal in practice of the religion; women however, do not take on leadership roles within the religious community.

While visiting the village of Pedi'in, we were invited to have dinner in the childhood home of Dr. Ali. As mentioned previously, women were not present in the large living room in which we were welcomed. Our group, three men and thirteen women, were greeted with respect, but initially, very little openness by the older gentlemen was directed to the women of our group. While seated around the perimeter of the room, we were welcomed and were exchanged respectful dialogue. When questioned about the traditional role of women, we were told that women are educated and are now beginning to seek employment outside of the home in some instances. We asked if any of the women would be permitted to join us at dinner, or if it would be possible for us to have the ladies join us at some point in the evening. We were led to believe that it might be possible, but permission needed to be granted by husbands, not their wives.

Discussion continued for a while and throughout, one of the young men filmed our visit on a video camera. How amazed we were at the blending of the "old" with the "new" among the Druse.

As we prepared to move to another home where dinner would be served, one gentlemen singled several of us out and indicated that his wife would be welcome (by him) to join us at dinner, if she wanted to. This practice is unacceptable in the presence of the Wadi and elders, and, since we were seated in two groups, in two different rooms, our female Druse joined her husband and guests who were not seated with the Wadi. A stunning woman, dressed in traditional clothing, college educated and the principal of an elementary school, she was visibly uncomfortable being with us. Speaking precise English, she made careful inquiries regarding early childhood education in America, but for the most part, her husband spoke and interacted with us. How much more we could have shared about and with eachother, but the rules of her society prevented this from happening.

A traditional Middle Eastern meal was served with focus on delicious lamb, carved and served with the head on the top of the platter. Desserts (as beautiful and tasty as those found in Salzburg or Paris) and fruit were served. Our female hostess no longer was with us; she had fled to the comfort area with the other women.

The Druse of Israel are recognized as a religious community. In 1955, the Druse leaders decided to impose mandatory army service on the community's youth. They requested that David Ben-Gurion (then Minister of Defense) extend the mandatory service law to include the Druse. Mr. Ben-Gurion acknowledged the full loyalty of the Druse to the state and agreed. Since then, all able-bodied young Druse men, on reaching the age of 18, have been drafted into the Israel Defense Force. (This differs from military expectations of Israeli Jews. They are mandated to serve in the military at age 18, male and female.)

Education

Druse students attend state schools, following the Israeli curriculum, but are exempt from religious studies because of the special nature of their religion. It was agreed with the Israeli Ministry of Religion that the Druse spiritual leader would give direction to religious classes directed at the youth of the community. These religious classes which are conducted in the hilwe (sanctuaries) of the Druse are taught by teachers appointed by the spiritual leader. Teachers of the religion classes are paid by the Israeli Ministry of Religion.

Druse children follow the curriculum of Israeli schools, learning Hebrew and English. They are able to attend university free of charge as do other Israelis. The behavior and honor of women are closely guarded by the males of the family, and fathers or brothers often accompany teenage women to school or into settings which could compromise them.

comments

Modernity in the Druse community is affecting change. However, close family ties are evident, with women in a more

traditional role both in religious practice and in the home.

The Druse are proud in bearing and gracious in manner. Within the ancient practices which are both societal and religious in nature, they are able to blendthe old and the new (video camera and a female at the dining room table with strange men), yet, one senses that change is slow, and some change, such as intermarriage, will not be acceptable for a long, long time, if ever.

The village of Peki'in reflects, as does Israel in total, the idea that we do, in fact, live in a "global village". Traditional behaviors meet behaviors and ideas which have resulted from education and travel. All of this meets within the context of religious practices which began long ago. Truly, the Druse and their place in Israeli and Middle Eastern society are a fascinating group.

Penpals and Correspondence

For additional information about the Druse, or for teacher and student exchange of letters, the following people may be contacted:

1. Dr. Jamal Y. Ali
   Peki'in Village
   Israeli 24914

2. Mr. Jamil Oweidak, Inspector (Education and Culture)
   Mrs. Domia Oweidah, Elementary School Principal
   PO Box 2170
   Ausfia, Israel

The Druse - a visit and dinner

Ramses College for Girls
Cairo, Egypt

"Enter Ye to Learn, Leave Ye to Serve"

Overview

Originally called the American College for Girls, Ramses College is a private school whose corner stone was laid in 1908. John D. Rockefeller contributed $18,000 in 1907 toward the construction of the College. Beginning with an enrollment of 21 students, today the number is over 2,300. The staff has a diversity of backgrounds and nationalities. In 1962, ownership was transferred to the Synod of the Nile of the Evangelical Church in Egypt and the name became Ramses College for Girls. Its Home Council "...is made up of a group of American friends and former principals and teachers of the College, presently residing in the USA. They give moral and material support to the various programs of the College. Its seat is in Pittsburgh, Pa." (Ramses College for Girls Handbook)

Education

The Ramses College for Girls, within its regular division, includes the following levels:

Nursery - Kindergarten	(2 years)
Primary	(6 years)
Preparatory	(3 Years)
Secondary	(3 years)

The school follows a mandated curriculum by the Egyptian government. Secondary level is divided into literary and scientific sections. In addition, an intensive, high-level course in the English language is given. English is used as the language of instruction for math, science and social studies. All national subjects are taught in Arabic.

The Institute of Secretarial Studies replaced Junior College and offers professional studies and training for bi-lingual secretaries. 750 girls are enrolled in this program for the school year 1991-1992.

The needs of special education students (educable mentally retarded) was introduced and a program developed for in 1972. Students with an IQ of 50 to 70 are accepted and they must be free from physical handicaps and fall between the ages of 5 and 12. "Students are taught the syllabi presecribed for the primary stage according to the students' different abilities". (Ramses College Handbook)

Also offered is a non-credit evening program that meets needs of the community. Approximately 500 students enroll to study the English language. Three courses are given: English for Doctors, English for Business, Ticketing and Reservation, and English and/or Arabic typing.

Comments

Special thanks to Mrs. Rda Salama, who graciously made

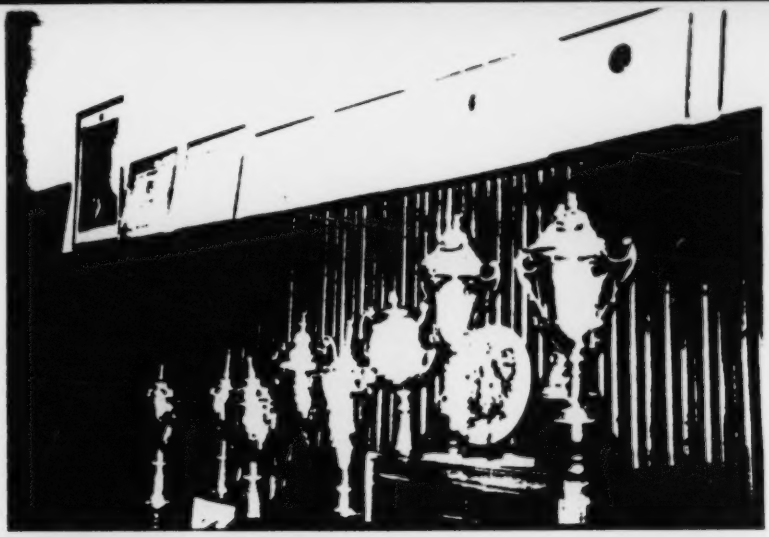
her staff and facilities available to us. A musical performance was given during a luncheon, and the young ladies present demonstrated the highest caliber of musical expertise. Their social interaction with us demonstrated the qualities of leadership and social acumen which Ramses College fosters.

Ramses College does not typify Egyptian public education, but an education which is available to those who qualify and are able financially to pay the price. Ramses graduates go on to pursue advanced studies. They count among their alumnus university professors, doctors, lawyers, educators, dentists, chemists, diplomats, psychologists, musicians, and journalists. Many have earned international recognition while involved in working on the status of women, family planning, and work with UNICEF and UNESCO. Additionally, many graduates through marriage, are partners with leaders and powerful men in Egyptian society.

Penpals and Correspondents

For more information regarding the Ramses College for Girls, women in private schools in Egypt, curriculum, or teacher and/or pupil correspondence, please contact:

Mrs. Reda Salama, Principal
Ramses College for Girls
198, Ramses Street
Cairo, Egypt



Ramses College for Girls

Cairo, Egypt

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"Nour wal Amal" Association for the Blind Girls

(Special/Private Education)

Overview

Traditional education did not begin to speak to the needs of blind children in Egypt until 1954. At that time, a group of socially conscious women, formed an association whose goal was to train blind girls and to orient them to occupations and skills which would allow them to be active participants in Egyptial society.

Monies for Nour wal Amal's instructional staff, are provided by the Egyptial government. All other monies for housing, materials, musical programs and travel, are raised by the group of Egyptian women who volunteer to support this program.

Outside support is also received from groups like International Rotary, whose banner was proudly displayed in the modern gymnasium where these blind young women are taught to experience physical development and recreation, in addition to their academic, vocational and musical training.

Education

Students are accomodated on a free tuition basis during their training period. Once their program is completed, they are given a certificate which allows them to gain employment in factories and companies. They are taught to read and write, and if enrolled in specific departments within the school, are given academic curriculum which ultimately may lead to attendance at the university, they may join the Academy and teach music in schools after graduation, but most important of all, they may become contributing members of the Egyptian society.

The five main sections of Nour wal Amal are:

1. Training and Development Centre - This program is responsible for offering social, medical, technical and training services for the blind girls, ages 13 to 35. The handicrafts branch produces work in straw, bamboo, and in canning and packaging. Also, there is the carpet making branch which produces beautiful hand tied carpets, nylon stockings, packaging plastic bottles, and a branch for knitting, using half-manual machines. Products made in this branch are available for sale, and monies earned go directly to the support of the school.

2. The School- This section includes classes beginning at the primary level and continuing into the high school level. Students are required to complete the academic curriculum as mandated by the Egyptian government. The girls are accomodated inside the association until they complete their education and reach the university level.

3. The Music Centre - The girls are introduced to the basics of playing music and it is here that musical talents are developed and encouraged. An orchestra has been formed and their excellence has enabledthem to travel and perform not only in Egypt at schools, embassies, theaters, and cultural centers, but throughout Europe. In addition, they performed at a United Nations conference for the disabled held in Amman, Jordan. Other invitions to perform have included Kuwait and future plans are to visit Russia.

4. TheRecord Library - This library was developed by the association to maintain a compilation of information on tapes which is found in textbooks. Blind students are afforded an opportunity to obtain greater understanding of their curricula with this format. Additionally, university students may avail themselves of these materials.

5. The Physical Education Program - This program provides physical education for the girls with an emphasis on personal fitness. A bell ball team has been formed and activities based on this game as well as other physical activities suitable for the blind is practiced in a beautiful gym built for this purpose. (While "playing" bell ball, it was impressive to look up and see the symbol of the International Rotary Clubs who are quite supportive of this fine school. Volunteerism is what has made this school into the fine facility it is.)

Comments

Nor wal Amal is located in the Heliopolis section of teeming Cairo. The professionality of the volunteer organization under the leadership of Mrs. Amal Fikry, coordinator of the Association's external affairs committee, is quite impressive. The dignity of the staff, and the demeanor of the girls was an unspoken tribute to the work being done in this amazing school.

While there, I purchased a beautiful handmade rug and a tape of the musical accomplishments of Nour wal Amal students. A tribute to volunteerism, a tribute to what the handicapped in a society can do, Nour wal Amal conveys pride in a society where students can function and contribute while being blind.

Penpals and correspondence

Inquiries for additional information, penpals or teacher correspondence may be addressed to:

Mrs. Amal Fikry
Al Nour Wal Amal Association
16 Abou Bakr El-Seddik
Heliopolis, Cairo, Egypt

Nour wal Amal School for Blind Girls

Cairo, Egypt

Rugmaking in procress by blind girls.

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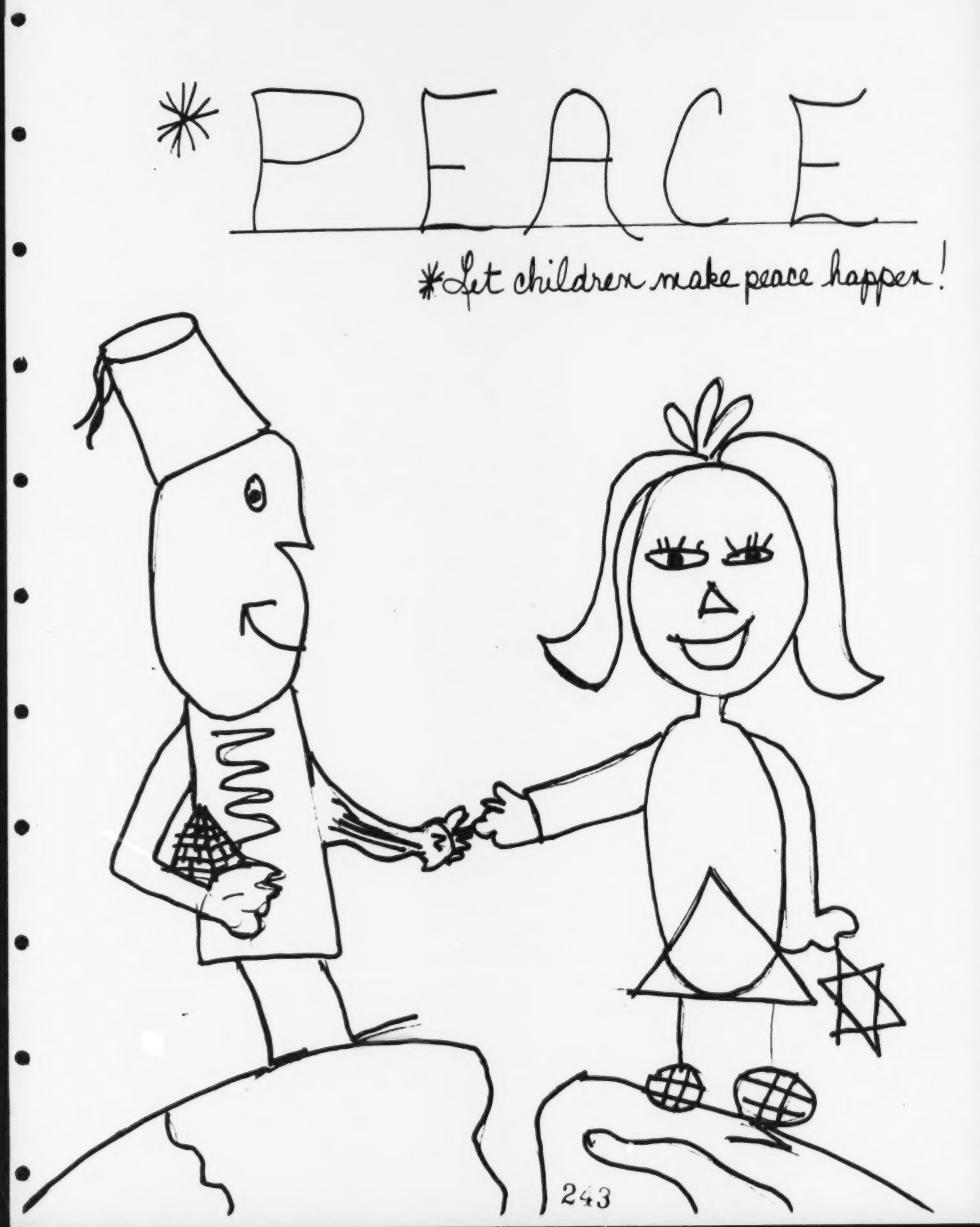
*PEACE
*Let children make peace happen!

The Israeli - Palestinian Resolution

Homeland or Occupied Territory ?

Submitted by

Bruce E. MaClean
Kelly A. Smith

to

Fulbright - Hays
Seminars Abroad Program

The Israeli - Palestinian Resolution

Homeland or Occupied Territory ?

Bruce E. MaClean
Kelly A. Smith

Mastery Concept

To enable students to see the multi-dimensional conflict existing in this land. This will require an objective analysis of the historical and present day dimensions of the Palestinian and Israeli people.

Objectives

1. To have students understand the complexity of the issue: two peoples who both have legitimate claims to the same land.

2. To enable students to realize the historical dimensions of this problem.

3. To enable students to understand the interplay of social economic and political forces dividing the two peoples.

4. To critically evaluate possible solutions.

Activities

I. Debate

Story of Solomon from BIBLE

1 Kings 3: 16-28

Soon afterwards two young prostitutes came to the king to have an argument settled.

"Sir," one of them began, "we live in the same house, just the two of us, and recently I had a baby. When it was three days old, this woman's baby was born too. But her baby died during the night when she rolled over on it in her sleep and smothered it. Then she got up in the night and took my son from beside me while I was asleep, and laid her dead child in my arms and took mine to sleep beside her. And in the morning when I tried to feed my baby it was dead! But when It became light outside, I saw that it wasn't my son at all."

Then the other woman interrupted, "It certainly was her son, and the living child is mine."

"No," the first woman said, "the dead one is yours and the living one is mine." And so they argued back and forth before the king.

Then the king said, "Let's get the facts straight: both of you claim the living child, and each says that the dead child belongs to the other. All right, bring me a sword." So a sword was brought to the king. Then he said. "Divide the living child in two and give half to each of these women!"

Then the woman who really was the mother of the child, and who loved him very much, cried out, "Oh, no, sir! Give her the child - don't kill him!"

But the other woman said, "All right, it will be neither yours nor mine; divide it between us!"

Then the king said, "Give the baby to the woman who wants him to live, for she is the mother!"

Word of the king's decision spread quickly throughout the entire nation, and all the people were awed as they realized the great wisdom God and given him.

Palestinians say the land is theirs because they have been on the land all the while.

The Jews were forced out after having been there since the days of Abraham. When they returned to the land they nurtured it, made it grow and become green once again.

Homework

For a week students are to watch newspapers and magazines for articles on the topic. They will then choose 2-4 of the articles and briefly outline them to see the relevance of the topic in current events.

II. Map Activities

The map work will deal with the following time periods:

Biblical Era
Diaspora of the Jews
Palestine during the Muslim/Ottoman Rule
Palestine during the British Mandate
1948
1967
1991
Palestinian Diaspora

Objectives of lesson:
1. To enable students to see the historical movement of peoples and the historical shifting of boundaries.

2. To have students get a greater appreciation for strategic vulnerablilty of Israeli boundaries

3. To have students understand that the West Bank and the Gaza Strip constitutes twenty percent of what was formerly Palestine.

III. Library Skills

Have the students spend time in the library working on the following vocabulary:

Alyaliyah
Arab League
Balfour Declaration
Menacham Begin
David Ben Gurion
Diaspora
Hagana
Hammas
Holocaust
Intifada
Judea
Kibbutz
PLO
Anwar Sadat
United Nations Resolution 242
United Nations Resolution 338
United Nations Resolution 345
Zionism

IV. In-class Discussions

1. Topic: Water Resources in the Middle East
Water, in the next 2-3 decades, will become the precious commodity that oil has been to the world since 1945.

2. Topic: Moral, Economic and Emotional costs for both sides

Economic
-unemployment, in some cases 50% or more
-people graduating university with no prospect of a job
-West Bank economy has been devastated by Intifada. Palestinian shop keepers are hurt more than anyone.
-40% annual budget goes to security

Political
-major barrier to establishment of peace with Arab neighbors
-For both sides political costs has been the strengthening of extremist groups in both communities. aka: Likud, Hammas, Rabbi Levinger

Moral
Israelis- in order to subdue Intifada they are resorting to tactics that 1)violate basic human rights 2)In some cases are reminiscent of Nazi tactics in the 30's and 40's
Palestinians- Glorification of violence among children
delaying and abandonment of education
Pal. children are losing their childhood, they go from 5-20 in about 3 years.

3. Topic: Commonality between groups using primary sources

examples: PLO Covenant
Israel Declaration of Purpose

Both are: semitic
tribal
decedents of Abraham
love the land
love of family
love of education & learning
Diaspora
monotheistic - same God
Jerusalem

V. Slide Show

Goal: To show the divisions and parallels between the two groups.

Slides 1 & 2: Two Ancient Maps of Holy Land

To understand the Israeli-Palestinian dispute it is necessary to understand the historical, geographical and cultural factors that impact on this problem. From these two slides one can see that the problem is wrapped up in over two thousand years of history. The area of contention is a very small one (Israel is roughly the size of New Jersey) and that the areas called Judea and Samaria is where the West Bank is located today. The Palestinians have lived on this land for close to two thousand years. Therein lies the tragedy. Two Peoples having very legitimate claims on the same piece of land.

Slide 3: Scale Model of Jerusalem during 2nd temple period

To complicate the situation even further, one has to realize that Jerusalem, the capitol of modern day Israel, is a holy place to three of the world's major religions' Christianity, Judaism and Islam. The slide shows a huge scale model of Jerusalem during the second temple period, with the Great Temple on the foreground. Completed in 516 B.C., it was destroyed in 66-70 A.D. by the Romans.

Slides 4 & 5 & 6: People praying at the Wailing Wall

Nevertheless, memories of the second temple are central to the Jewish faith and this can be seen in the affection and attachment Jews all over the world have for the Western or Wailing Wall. It is not part of the Jewish temple itself, but the rocks, in this wall are two thousand years old and this wall is adjacent to the Temple Mount. Tradition has it that on the Temple Mount is the Rock of Foundation. God told Abraham to use this rock as an alter to sacrifice his son, Isaac. Off limits to Jews for generations, the Wailing Wall became a shrine to Jews all over the world when the Israelis stormed East Jerusalem and the old city in the 1967 Six-Day War. "Next year in Jerusalem," a phrase used by millions of Jews living in the Diaspora for generations, has become a reality today for people of the Jewish faith all over the world.

Slides 7 & 8 & 9: Wailing Wall & Dome of the Rock, El-Aqsa Mosque and Dome of the Rock

Jerusalem is the third holiest site for people embracing the Islamic faith, which the majority of Palestinian people are. Right in back of the Wailing Wall is the Dome of the Rock and the El-Aqsa Mosque, the area is called Temple Mount. It is here that Mohammed's Night Ride ended and his ascension into heaven took place. According to the teachings of Islam, the Prophet Mohammed was awakened one night by the Archangel Gabriel. Gabriel bore him away on a fabulous winged horse to the spot of the El-Aqsa Mosque. From the Rock of Foundation, now inside the Dome of the Rock, the two rose together to Heaven.

Slides 10 & 11 & 12: Churches in the Old Quarter

Jerusalem is also the most Holy place for the Christian Faith. While most Palestinians are Moslem, a significant number of them are Christian. These competing faiths sometimes divide the Palestinian community, a division that the Israeli Security Services exploits.

Slides 13 & 14: New Settlements in the West Bank

But it is the question of who occupies the land, especially in the territories of the West Bank and the Gaza Stripe that remains the crux of the problem between the two peoples. New Jewish settlements, as seen in slides 13 & 14, inflame the tensions between Israelis and Palestinians.

Slide 15: Suburban House in Tel Aviv

What further aggravates the tensions between the two peoples is the type of housing one sees in the two communities. Slide 15 shows a typical house in a suburb of Tel-Aviv.

Slides 16 & 17 & 18: Jericho Refugee Camp

As a result of the 1948 and 1967 wars, many Palestinians live in Refugee Camps as seen here in Jericho.

Slide 19: Locked shops in Jerusalem, Old Quarter

In a desperate attempt to gain independence, a homeland for themselves, the Palestinians, four years ago, launched the Intifada. Among the various tactics used by the Palestinian leadership during this uprising is the closing of shops owned by Palestinians as illustrated in this slide. But after 4 years, there is a need to re-evaluate the strategies used by the Palestinians. The closing of shops only hurts the pocketbooks of the Palestinian shop owners.

Slides 20 - 24: Israeli Soldiers

The Israelis have reacted to the Intifada by using members of the IDF (Israeli Defence Force), one of the finest armies in the world, as Policeman in the occupied territories. Palestinians throw stones at Israelis, both civilians and soldiers. Or they wield knives against suspected collaborators and even innocent people. The Israelis respond with curfews, mass arrests, tear gas, rubber bullets and live ammunition. The Israeli Security presence is everywhere as depicted in these slides.

Slide 25: Hebron - Blocked off alley

The slide shows the Israelis tactics of controlling the violence in the West Bank. In the market place in Hebron all side alleys have been blocked off with fifty gallon drums and cement. There is only one way in and out of this central meeting place for Palestinians. Whenever there is a disturbance of any kind in the market, the market is quickly sealed off by Israeli troops and every Palestinian male from teenage up to late twenties is arrested.

Slides 26 - 29: Palestinian children's book

The result of this inability of the Palestinians and Israelis to reconcile their differences has led to increased bitterness and mistrust on both sides. The danger of letting the status quo remain is that extremists on both sides will increasingly come to dominate. What legacy does this leave the children of Israel and Palestine?

Slides 30 - 32: Demonstration outside College of Hebrew Studies

These slides reflect the hostility on the part of some Israelis toward an accommodation with the Arab-Palestinian community.

Slides 33 - 38: Palestinian children & Jewish children

So one is left with the following questions:
What type of future will the Palestinians and Israelis have?
Is there any chance that these young people will see peace and prosperity in their lives?

VI. Jewish Perspective

1. The ideal situation would be to have a survivor of the Holocaust speak to the class.
The objective of the talk should be the experience of coming out of World War II alive and having no where to go. The refugees could not go to the places that they were from, such as Germany, Austria, Poland or the Soviet Union. The United States and England would not except them as immigrants. The Jews were not permitted to enter their ancestorial homeland of Palestine by the ruling British.

2. View the film "Exodus" - The film deals with post World War II Zionism.
Based on their knowledge of the subject, do the students feel that "Exodus" a realistic portrayal of the actual events? Was the film a fair to both sides, Jewish and Palestinian?
If this film was made today, would the audience still be as sympathetic to the Zionist cause?

VII. Palestinian Perspective

To help students understand the Palestine perception of the problem have the students role play by engaging in the following scenario.

There is a federal court order passed in the United States recognizing certain Native American Indian tribes' claims to their ancestorial lands. The dilemma is that your house is situated on the land in question and the Indians want you out.

Have some students play the role of the Indians.
Have some students play the role of the home owners.

What parallels, if any, do the students see in the Palestinian-Israeli Conflict?

VIII.Long Term Assignment

Do a written or oral report on the long term implications of one of the following:

Camp David Peace Accord
War of 1948
War of 1956
War of 1967
War of 1973
War of 1982

Another topic for a report is the Parliamentary system in Israel.
-How does it work?
-Breakdown of the two major political parties.(Likud and Labor)
-Breakdown of Kenesset - How many women, Palestinians, etc..?

IX. Conflict Resolution
Role play a theoretical peace

Set up a mock peace conference with all participating parties concerned. Those represented would be:

Israel
Palestine
Jordan
Syria
Lebanon
Egypt
United States

Break the class up into small groups. Each group represents a particular party, with the goal of each party being to achieve the maximum.

Maximum Goals

Israel - Peace and security by annexing the occupied territories

Palestine - Homeland of their own

Jordan - Secure borders with Israel and homeland for Palestinians

Syria - Golan Heights

Lebanon - Palestinians out -- Israelis out -- Syria out of the Becca Valley

Egypt - As long as they are the only Arab country to have signed a peace treaty with Israel, they are diplomaticly isolated. They want the Arab League to make peace and a Palestinian homeland.

United States - To be peacemaker -- A comprehensive peace settlement to please both sides and regional security

A number of potential resolutions will be given to the students. They will have to defend each one based on the party/country/people they represent. They should be able to give pros and cons of each of the resolutions.

Resolutions

1. Local Autonomy will be given to Palestinians in the occupied territories of the West Bank and Gaza Strip for a set period of time, demilitarized and subject to international control (ie., United Nations). At the end of that time complete autonomy will be given to said territories.

2. A limited degree of autonomy granted to Palestinians in occupied territories of The West Bank and Gaza Strip. Israelis will maintain control over all security and foreign affairs pertaining to said territories for an indefinite period.

3. Israelis give back the Golan Heights to Syria. A separate peace treaty is concluded with Syria. The West Bank and Gaza Strip remain in Israeli hands.

4. West Bank and Gaza Strip become demilitarized and joins in a confederation with Jordan.

5. Peace talks fail. Status quo stands.

What are the long term implications? for Israel? for Palestinians? for the Middle East? for the world community? What will be the effect on extremists on either side?

Wrap Up

Supposing Israel reaches an accommodation with the Palestinian, does this necessarily translate into peace with its Arab neighbors?
If it does not, how does this impact on the following:

- -Arab vs. Arab Relations
- -Arab vs. Palestinian Relations
- -Israeli vs. United States
- -United States vs. Arab

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ISRAEL: A LAND OF INTENSITY

by

Linda Mager, Fulbright Seminar, Summer 1991

One does not have to be in Israel very long to experience the intensity, sense of purpose and internal focus of the Jews. Their perspective is that of a people frustrated and denuded of power for almost 2,000 years. At the same time, there is a tremendous pride in the fact that Jews survived as a separate culture and people despite the odds against them. No other group of people has been able to maintain its identity for so long a period of time without the benefit of a homeland to call its own. The Jews view themselves as God's chosen people, and the reiteration of the historical place of Jews in society is a theme of great importance in Israel. Therefore, these three themes of persecution, resiliency, and chosenness blend to create a complex national. On the otherside of the coin is a national paranoia concerning security.
Although proud of their successes in wars, they maintain a

posture of being victims, and the current government believes quite sincerely that it must hold on to the Golan Heights and the other Occupied Territories for the sake of national security. They are quite serious about this, even though it is often viewed by outsiders as a ludicrous excuse in an age of sophisticated weaponry. it is difficult to watch Scud missiles land in Tel Aviv, and believe that a few miles of land in the North and East are actually going to make Israel secure.

This dichotomy in the Israeli personality of being proud, strong people on the one hand and cowering victims on the other hand, can only be understood within the context of the history of the Jewish people, who live with the burden, and belessing of a history filled with dramatic and often tragic milestones.

The Jews trace their history back to the Biblical patriarch Abraham from "Ur of the Chaldees", who went to dwell in the land of Canaan at the behest of God. Fifteen years later according to the Old Testament the Lord appeared to Abram, renamed him Abraham, and said, "And I will

establish my covenant between me and thee and thy seed after thee in their generation for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." From this event comes the concept of a chosen people.

Later, during a time of famine, Jacob led the people to Egypt where they lived for 400 years until Moses led them back out of Egypt to "the promised land." During his wanderings Moses was visited by God on Mount Sinai, and he recieved the law. From this time on there is a people called the Israelites.

Although the people reached the promised land and thrived under the leadership of Saul and David, peace would not last for long. David made Jerusalem the capital about 1,000 B.C., but in 722 B.C., the Assyrians conquered Northern Israel. In 586 B.C., the Babylonians defeated Assyria, conquered the southern kingdom, and destroyed the Temple, which had been built by Solomon. Forty years later,

Cyrus of Persia conquered Babylonia, and he allowed the Jews to return to Judah. When they returned, they began to rebuild the Temple. About 333 B.C., Alexander the Great defeated the Persians, and the Middle East came under the infuence of Hellenism. In 169 B.C., a Hellenistic King took over the Temple, set up idols, and commanded everyone to follow the Greek religion. During the famous Maccabbean Revolt, the Jews managed to recapture Jerusalem, purify the Temple, and establish Jewish sovereignty and independence. This, however, was to be short-lived, because the Roman General, Pompey, conquered Israel in 63 B.C., and renamed it Palestine which meant, "land of the Philistines". During this time there were Jewish kings, but they were under Roman control. The most famous of these kings was Herod who restored the Temple. Herod remains an enigmatic figure un Jewish history, because he was both a genius, and a madman. He built many structures whose remains are visible today, but he is also remembered in the New Testament as the king who had all babies under the age of two killed in order to rid himself of the threat from one who had been prophesied to be King of the Jews.

About this time, the Romans appointed procurators to serve in Palestine. The most famous of these was Pontius Pilate. This period encompasses the time of Jesus, and was a period in Jewish history of many messianic movements.

In 66 A.D., the Jews rebelled against Rome, but by 70 A.D., all opposition had been crushed. The Temple was again destroyed, and many Jews were sent to Rome. From this time on, the Jews would be a dispersed people without a homeland until 1948. This would be almost 1,900 years of persecution of the Jews who lived as outsiders in other lands.

In the 4th Century A.D., the Roman Empire became Christianized, and the Christians were extremely intolerant of other religions. The Jews began to be persecuted for being the murderers of Jesus. In the 5th Century, the Christian theologian, Augustine, set up the formula for how the Jews were to be viewed by the Church. He took a passage from David in the Old Testament which referred to his enemies, and asked God to humiliate and disperse them. He used this passage to make an example of Jews as to what would happen to people who rejected Jesus. This firmly

established the official view of the Catholic Church toward Jews, and is a position whose ramifications are being felt to the present time. Anti-Jewish laws began to increase during this time.

Another major event that would effect the Jews took place in the 7th Century with the emergence of Islam. At first Mohammed was tolerant of the Jews, but this attitude eventually changed, and Jews were persecuted both in the Christian and Muslim worlds as Islam conquered the Mediterranean area, and extended its influence as far as Spain.

One of the worst periods in history for the Jews was the period from the 11th Century to the 15th Century. Crusaders crossed Europe in their attempt to recapture the Holy Lands from the Muslims. The Christian Crusaders massacred Jewish communities all across Europe on the way.

Christians would eventually play yet another role in Jewish history. The Protestant Reformation affected a change in attitudes toward the Jews. Although Luther

himself became bitterly anti-Semitic, many Christians began to take a new look at the Old Testament. When they did, they began to realize that the return of the Jews to their land, and the rebuilding of the Temple was closely associated with the 2nd coming of Christ. The Jews in the Christian world began to experience a certain amount of freedom. The Jews had been driven out of England earlier. Under Oliver Cromwell, they were allowed to return. Cromwell believed the Messiah would not come until the Jews had reached the four corners of the world. He believed England to be one of these corners, so he permitted Jews to live in England once again.

The growth of the Enlightenment further benefitted the Jews. They began to move out of the ghettoes to which they had been confined, and to assimilate. During this time Germany was seen as a favorable place for Jews to live. However, once they were emancipated, Jews were highly upwardly mobile, and people began to be jealous of them. Eventually, a backlash occurred, and during this time Wilhelm Marr wrote a book called <u>The Struggle Between Judaism and Germanism</u> in which he introduce the tern

"anti-Semitic". Marr believed that his view was scientific rather than religous, which was a new twist on anti-Jewish prejudice. He saw Jews as self-centered, diabolical, and out to master everyone else through shrewdness. He said they poisoned German society, and were taking over the culture. He also believed that the Jews were in a plot to take over the world, and that the situation had reached a critical point where it was "them" or "us". Jews again became the classic scapegoat.

In this kind of atmosphere, it is no wonder that Zionism developed, although it did not do so overnight. First, just a word about Zionism. Zionism is a movement tied directly to the land of Canaan, or Israel. Theodor Herzl is considered the founder of the modern day Zionist movement. It must be realized that the element of the land of Israel, and the inevitable Jewish return is an integral part of every rite of passage, every ceremony, and every holiday of the Jews, and has been since the beginning of the Diaspora in 70 A.D. The return to the land is part of the consciousness of every Jew. They have always believed that one day they would return to the "Promised Land" as a

people. This belief, combined with the sense of nationalism that was occurring throughout Europe in the 19th Century gave rise and impetus to the Zionist movement. In this period of history, there was a redivision of society into modern nation states, and a development of the concept of citizenship throughout Europe. In this desire to create a country of their own, the Jews were no different from other national groups of the historical period who sought identity as a political entities.

Theodor Herzl during this time experienced the Dreyfus incident in France. He realized that assimilation was not working, and he began to believe in the establishment of a Jewish state. Herzl did not even care if the homeland was not Israel, but he created the spark that ignited the Jewish national movement, Zionism. However, at the end of the 19th Century, Zionists were a minority among the Jews. The orthodox Jews opposed it, because they believed that the return to Israel should be left up to God. They believed that God would take care of things in His own way, and in His own time, and that it was wrong for the Jewish people to attempt to establish a homeland on their own. Many

assimilated Jews opposed it, because they felt that a separatist movement would add fuel to the fire of anti-Semiticism. Amongst the rabbinate, there was resistance, because they saw secularism in it and felt this to be a threat to Jewish society. They were afraid the Jews would cease to exist, and that the Messianic Age would never come. However, in time, some of the fundamentalist Jews began to believe in Zionism, because they rationalized that the first step in the coming of the Messianic Age was a return of the Jews to Israel, and, of course, the eventual rebuilding of the Temple. This argument brought many orthodox Jews into the movement. In other words, they began to rationalize that God would respond to action from men. Another convincing argument was the need to save Jews from the persecution they were experiencing in all parts of Europe. However, when Herzl died in 1919, Zionism was still a minority movement.

In 1929, Chaim Weizmann took over the role of Herzl as the head of the world-wide Jewish movement. He worked hard to see that political and ideological differences were eventually set aside, because of the need of Jews to work together. By the time of World War II, there was a core of

people who wanted to achieve a Jewish national state as a haven.

In the 1930's, two major historical events occurred which transformed the Jewish consciousness. Anti-Semiticism was rampant in Europe, and in 1933, Hitler's party came to power in Germany. At the same time, the outlet of escaping, or migrating came to an end as most nations, including the United States of America, revised immigration laws, and set up a quota system. In the U.S., the Jews were never mentioned directly, but it was obvious that the intent of the law was to prevent Jews from coming to the United States. After the United States did this, other Western nations followed suit, and the result was that the Jews were literally trapped in Europe. They had no place to go. This led directly to the Holocaust, and it almost forced Jews all over the world to cooperate with the Zionists, because they wanted to save Jewish lives.

Following the War, the response of the world community to the plight of the Jewish people again forced Jews to work together with the Zionists. Six million Jews had been killed in Germany representing at least fifty percent of world-wide

Jewry. In Germany 300,000 Jews survived in displaced person camps, and once again, they were trapped. The United States and England were not prepared to accept them as immigrants, and neither were any other western nations. This, of course, meant that this comparative handful of Jews, who had survived the Holocaust, still had no place to go. Nobody wanted them. As a result, Jews who had not believed in Zionism earlier, now saw the necessity of the establishment of a Jewish state.

The British who had a mandate in what was then called Palestine, proposed a partition of the land. In May, 1948, the United Nations further partitioned the land, and when they did, David Ben Gurion declared Israel a state. The Arab nations attacked Israel, and were defeated, and in 1949, an armistice agreement was signed that gave more land to Israel than had been provided by the earlier partition. The Arab nations attacked again in 1967, Israel won, and at this time the West Bank, The Golan Heights, the Sinai, and the Gaza Strip became part of Israel as occupied territories. Later, the Camp David accord returned the Sinai to Egypt.

Within the context of this history, it is easy to

understand the Israeli compulsion to defend itself at all costs, and its desire to hang on to the Occupied Territories, because, as Israeli people constantly remind visitors to their country, it is still a very small place. Unfortunately, for Israel, the cost may be a loss of its own integrity. The Palestinian question hangs heavily over the head of rational and compassionate Jews. Most Jews seem to justify the treatment of Palestinians in one way or another, just as people in the United States rationalize, or ignore the plight of the poor, and homeless.

Intellectual Jews rationalize what Israel is doing by saying that theirs is the greater need. The Jews must have a place where they can be safe, and free from prejudice or persecution. Without Israel, they would have no place to go, while the Palestinians have other Arab nations to which they can migrate. This ignores the fact that people do not want to be forced to move from land that has been their own for hundreds of years, to move to a new land in which they are strangers. Nonetheless, this idea of doing the least harm, and the most good, is a utilitarian approach utilized by thoughtful Jews.

Probably, most Israealis do not have time to worry about

the Palestinian problem. They are trying to support families despite an income tax that is said by them to average fifty percent, and, at the same time absorb Ethiopian Jews, Russian Jews, and other persecuted people. When you speak with Israeli people about the mass immigration, they claim not to mind absorbing other Jews whatever the personal cost to them, or their family. Their fixation is on "saving" the Jews regardless of color, or credo. In such circumstances, the average person has little time to worry about wrongs being perpetrated on the Palestinian people.

The Jews have suffered as displaced persons, and as persecuted persons for thousands of years. They survived as a people.by maintaining their customs, and their belief in their special relationship to God. They live constantly in the presence of death. They have memorialized their suffering in the Holocaust with a museum, Yad Vashem, which is an extremely powerful, and emotional expression of their plight. The questions the Israelis grapple with are life and death issues. Is it any wonder that they are a serious, and intense people?

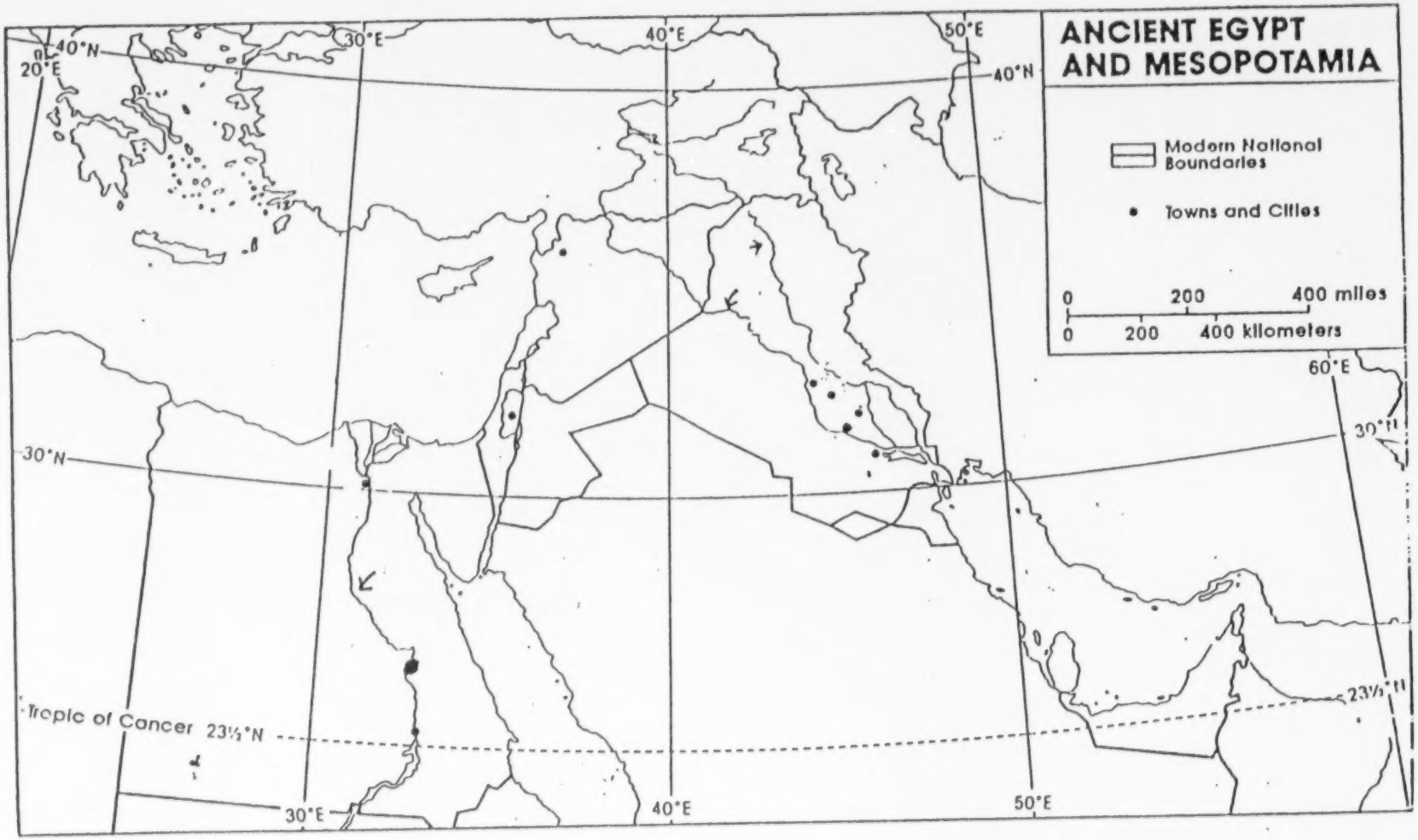
Being in Israel is like being torn in half emotionally. How can anyone not admire these people who have done what no other group in the world had ever done? They have maintained their identity, and integrity as a people against all odds, and in spite of pressures from the rest of the world. They live daily in the shadow of the Holocaust, and death. They are surrounded by enemies who want to wipe them off the face of the earth. They are beseiged with economic burdens that would destroy many nations as they try to absorb new immigrants into the population. Somehow you know they will survive, and grow stronger. They are a people to be admired.

On the other hand, it is difficult to accept the uncompromising, stubborn, and almost vicious attitude of the group of elected officials who control the country at present. It makes one angry to think that they have no qualms about treating the Palestinians as badly as they themselves have been treated. Since they have suffered so much, and know what it is like, how can they perpetrate this same crime on others?

In many ways it is difficult to believe that this

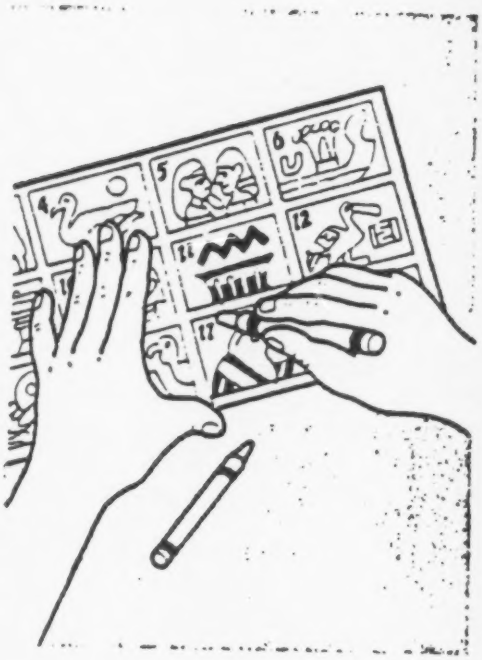
government represents the warm, kind, caring people I met while in Israel. No political party in Israel has ever had a majority. The current government is a coalition between the conservative Likud Party, and the fundamentalist religious groups. It appears to be unwilling to compromise on anything, and is trying to build new Jewish settlements in the Occupied Territories as quickly as possible. They seem to represent that ultra aggressive side of the Jewish personality that people in the past have used as an excuse for anti-Semiticism. Their hardline stance is causing a lot of people to take a step back from U.S. support for Israel, and to take a long, hard look at what is going on the Middle East.

Having met the Israeli people, I know that their innate sense of fairness, and their pride in the openness of their country to the persecuted people of all nations, will eventually extend itself to the Palestinian problems, and that they will solve these problems with the integrity and ethical identity for which they are known.


ANCIENT EGYPT
AND MESOPOTAMIA
Modern National Boundaries
Towns and Cities
0 200 400 miles
0 200 400 kilometers
40°N
20°E
30°E
40°E
50°E
60°E
30°N
Tropic of Cancer 23½°N

2 Senet

Senet is one of the oldest games in the world. It was played in Egypt over 3,000 years ago! Since then, the game has changed very little. However, it sometimes has a different name. In Africa, the game is called Seega. Sometimes the game is played in different ways too. Here are two ways to play. (But before you begin, color the game board.)



What You Need:

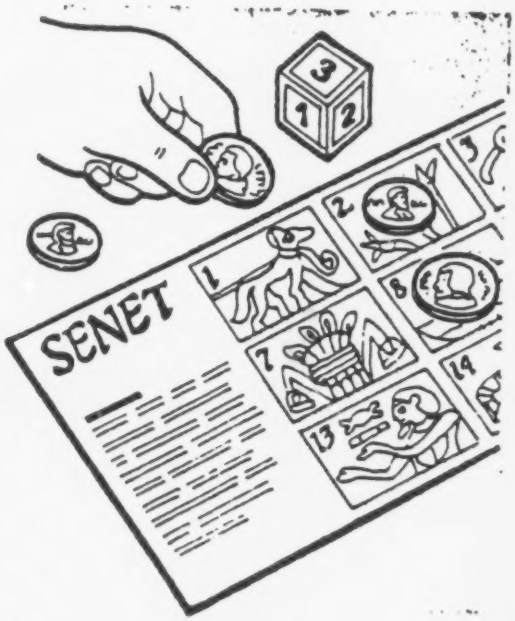
- colored pencils • cube counter
- 3 pennies (game markers for player 1)
- 3 nickels (game markers for player 2)

One Way To Play:

- **See** game board for a way two can play.

Another Way To Play:

- **Use** different colored buttons for markers. (Each player gets just one marker.)
- **Place** each player's marker on square 1.
- **Take** turns rolling cube counter.
- **Move** marker number of spaces shown on cube. Land on squares 5, 11, or 17—*lose 1 turn.* Land on squares 2, 8, or 14—*take extra turn.* (Change rules for more fun.)
- **Win** by being first player to get to 18 and off board.



SENET

How To Play:

- **Place** game board flat on table or floor.
- **Place** nickels on squares 1, 3, and 5.
- **Place** pennies on squares 2, 4, and 6.
- **Take** turns. Player using pennies goes first.
- **Roll** cube counter.
- **Move** any penny forward as many squares as shown on cube counter. Then...
- **Continue** taking turns rolling cube counter, moving your markers.
- **Win** by being first player to get three markers to 18 and off board!

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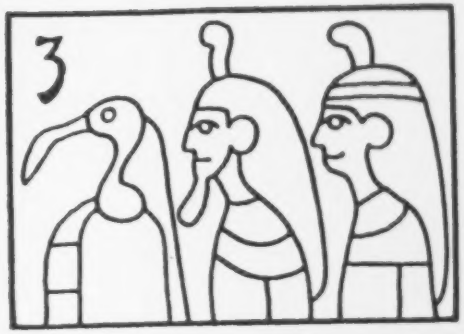
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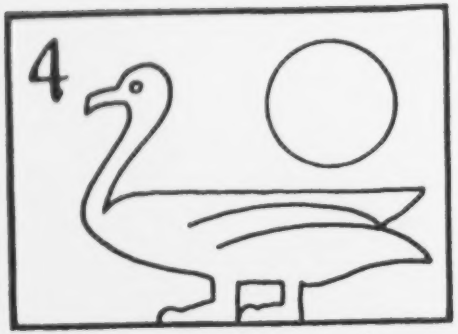
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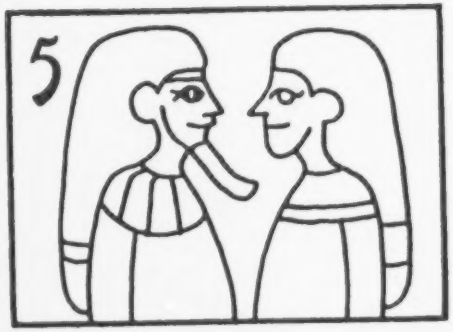
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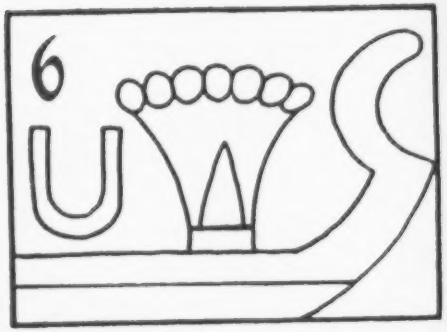
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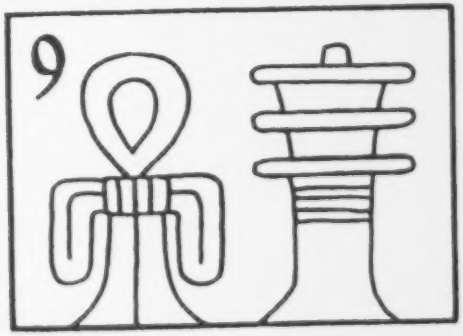
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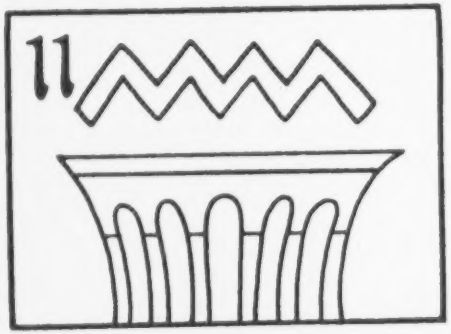
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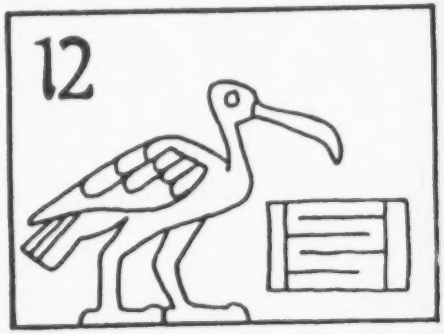
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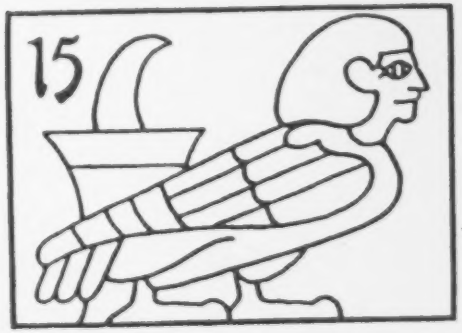
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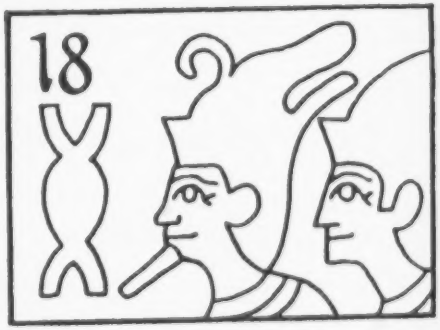
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THE PAPYRUS PLANT

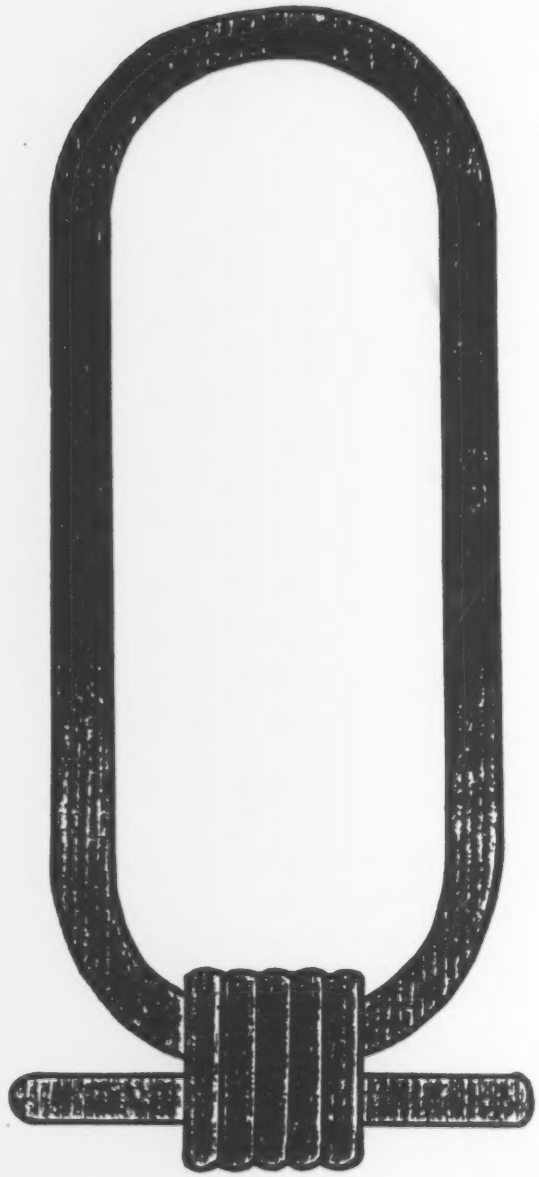
The papyrus plant was discovered by the pharaos about 5000 years ago. It is an aquatic plant. Its length is about 3 to 4 meters, but in hot countries it grows up to 4 to 5 meters high. The ancient Egyptians considered this plant holy, for two reasons:-

First, because its flower looks like the rays of the sun, and the Second, the edge of the stem looks like the pyramid (as the stem has a triangular shape).

The steps of making the papyrus paper are as follows:

First, we cut the green reeds, the ancient Egyptians used the reeds in making boats, baskets, boxes and beds.
Then, we cut the inner substance into very thin strips, these strips contain 90% of glucose. We then use the roll to get rid of the liquid that exist in the strips, and then put the strips in water for a period of 6 days, changing the water every day, this is done to get rid of the glucose that is in the strips, no chemical substances are used, just water.
At the end of the sixth day, we put the strips between two pieces of cotton cloth and felt. The strips are placed once vertically and then horizontally. This is then put under a press for a period of 6 days, by changing the two pieces of cotton cloth and felt every day. So after 6 days in water and 6 days under press we obtain the papyrus paper.
This paper is very strong and could be rolled with no damages.
Small brown points are seen inside the paper, this proves that the paper is real.
The pictures painted on this paper are hand painted by professors of the Faculty of Arts. They use gwash, oil and gold colour paints.

N.B. THIS IS NOT PAPYRUS PAPER



FIVE THEMES OF GEOGRAPHY

Country: _____

LOCATION:

What is the continent and the hemispheres the country is in? _____

What is the capital city? _____

Find the latitude and longitude of the capital city. _____

What countries lie between the country and your home? _____

_____

_____

PLACE:

Identify major physical features of the country (major rivers, mountain ranges, deserts, etc.) Hint: topography.

_____

_____

_____

What are major points of interest? Where would it be fun to go on vacation? _____

_____

_____

_____

Identify some of the native plants and animals. _____

What ethnic group or groups live here?_____

What is the main religion?_____

HUMAN/ENVIRONMENT INTERACTIONS:

What crops are grown?_____

What is manufactured?_____

What are the major industries?_____

What are minerals here?_____

What percent of the population is urban?_____rural?_____

Identify the areas of greatest population density. Tell what might attract people to these places (natural harbors, fertile land, job opportunities, etc.).

How have people and their activities modified the environment (building dams, clearing forests, etc.)?

MOVEMENT:

How do people travel within their country?

How do they transport goods?

What are major exports?_____

What are major imports?_____

Which is higher: the country's rate of immigration or of emigration? Why?_____

_____

_____

_____

REGIONS:

What languages are spoken?_____

_____

What currency is used?_____

What are the political divisions of the country?_____

_____

What are the vegetation regions (grasslands, forests, rainforest, savanna, desert)?_____

_____

How is the country similar to neighboring countries (language, climate, terrain, etc.)?_____

_____

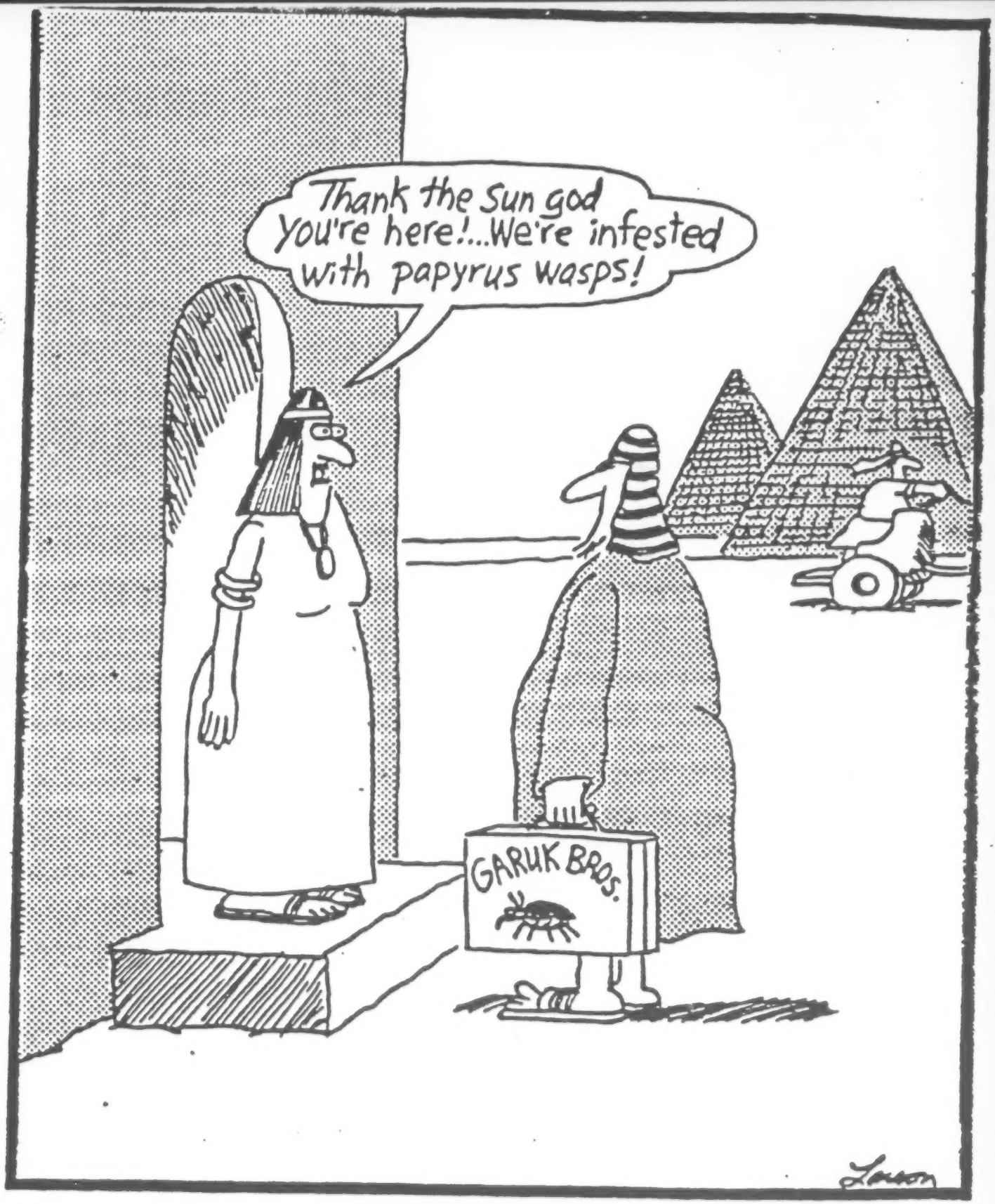
_____

_____

What does their flag look like?_____

_____

_____



Ancient exterminators

"This one says, 'Wanted—Ride to Mesopotamia.'"

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MATERIALS FOR TEACHING ETHICAL MONOTHEISM

Presented by
Simmie G. Plummer

MATERIALS FOR TEACHING ETHICAL MONOTHEISM

PREVIEW OF MATERIALS

Religion is a major motivating force in history. The three monotheistic religions, Judaism, Christianity, and Islam, have had a tremendous impact on the history of western civilization. Their emphasis on ethical behavior helped to determine western attitudes. All three religions assumed that the first necessity for a healthy society is belief in the *moral* government of the universe and in the moral behavior of mankind. In spite of religious conflicts, these religions have much in common, and an examination of these commonalities sheds light on current conflicts.

These materials included a format for collecting information on the beliefs and practices of religions, suggestions for comparing and contrasting the three religions, lessons on Judaic and Islamic law, suggestions for enrichment activities, and some teacher background material.

CONNECTION TO TEXTBOOKS:

The information on each religion can be used in combination with the chapters introducing each religion. The materials can also be used in thematic units on religion or the development of law. Concepts discussed in these lessons may provide background for discussion of current conflict in the Middle East.

CONTENT OBJECTIVES: Students should be able to

- Describe the main beliefs and practices of Judaism, Christianity, and Islam.

- Identify ways in which Judaism, Christianity, and Islam are alike and ways in which they are different.

- Understand the concept of ethical monotheism and be able to suggest ways in which it has affected western thought.

PROVIDING BASIC INFORMATION

The amount of time spent and the number of steps taken depend upon where you are using the lesson, the skills level of your students, and the skills you wish to emphasize.

Information about an individual religion can be acquired in any of the following ways.

1) If your students have good note taking skills and simply need to practice them, you can lecture on the material and have the students use the standard form to organize material preparatory to comparing and contrasting the religions.

2) If your students need to develop their note taking skills, you can put an outline on the board which includes only the main topics, letters, and numbers, and guide the class in filling in the outline as they take their notes. You can also give them the standard form to fill out while you give them the information.

3) You can prepare the information using a Close procedure so the students can fill in key words and concepts as you describe them.

4) If you have adequate time and references you might have students research the information themselves, using a classification exercise to design their own worksheets.

5) If you are short of time and wish to concentrate on the comparison/contrast aspects of the lesson, simply hand the students the completed worksheet.

6) Holt, Rinehart and Winston has a video series entitled Religions of the World with videos on Hinduism, Buddhism, Judaism, Christianity, and Islam. The individual videos can be used as introductions to be followed by lecture or research on history and beliefs and the handout for comparing religions.

SKILLS LESSON: CLASSIFYING

Objectives: Students will
1) explain the definition and steps of classifying
2) apply the skill
3) explain how the skill will be useful in future lessons.

Procedure:

1) Introduce the lesson by asking students where they would look in a grocery store for milk, for tomatoes, for oatmeal. (Hopefully they will answer with dairy section, produce section, etc.) Ask them where they would look for similar kinds of items in a hardware or drug store. When they have responded with classes of objects, ask them why stores group the objects they sell. (To make it easy for the shopper to find a product. Explain that this is an example of classification and define classifying as grouping similar objects or kinds of information together. Ask students for examples of classification of information (in a newspaper, for example) and to explain how classifying information makes it easier to understand.

2) Explain the procedure of classifying information or if your class is able as them to explain the procedure. You want to bring out the following steps.
a) Ask yourself what you are trying to find out.
b) Look over your information to get ideas for possible groupings.
c) Pick out pieces of similar information and give them a label. Find all items that fit this label.
d) Repeat until all items are in a group.
e) Combine or divide groups if necessary.

3) Give the students a list of items to classify and a purpose for classifying them. Have students follow the steps listed above either as a class or in pairs. Have them discuss how they got their answers (emphasis is on how they applied the skill more than on the answers).

4) Ask students to use their categories to construct a worksheet for gathering information on religions
OR
hand them the worksheet you have prepared and ask them to explain the categories. Ask students to speculate on how the organization of their worksheet will help them understand the religions they are studying.

SKILLS LESSON: COMPARING AND CONTRASTING

Materials needed: Completed forms on Judaism, Christianity, and Islam, worksheet for similiarities and differences

Objectives: Students will

1) define comparing and contrasting and describe one way to compare and contrast items.

2) apply the skill in comparing and contrasting the religions they have been studying.

3) draw conclusions about the religions based on their application of the skill.

Procedure:

1) Explain that comparing and contrasting mean looking for ways in which two or more things are alike or are different. Ask them to give examples of ways in which all high schools are alike and how they are different. (Explain that on test questions compare often means to show similarities and differences.)

2) Have students talk about how they make comparisons. Ask them to determine a procedure for looking for similarities and differences or, if they need more help, give them the following steps.

a) Identify the important features of each item.
b) Pick one feature and see if it can be found in any or all of the other items.
c) State as a similarity any feature found in all the items.
d) State as a difference any feature not found in all the items.
e) Repeat this process for each main feature.

3) Pass out worksheet for comparing the religions. As a class have students make one or two suggestions of similarities and differences. Show them how to fill out the worksheet. A similarity between Judaism and Christianity should be put in the appropriate box between those two religions, and a difference in the differences box. Something that all three religions have in common should be put in the center, and something which is different from each of the other two should be put in the margins. When they are comfortable with the exercise have them work in groups of two to find as many similarities and differences as they can. If advanced students want to pursue more features than they can find on their first worksheet, encourage them to look for the information they need and make further comparisons.

4) Have students display completed worksheets and discuss their answers in terms of their reasoning. Allow students to make any changes they think necessary.

5) Ask students to summarize the similarities and differences they found. Ask them to decide which two religions are most alike and to use the information from their comparison worksheets to support their answers. (This may be done in written form after class discussion.)

6) Ask students whether they think the similarities or differences are more important and why.

7) Ask students to explain why it was useful to compare and contrast the religions. Did their conclusions cause them to have new ideas or new questions about these religions?

8) Since Judaism, Christianity, and Islam are examples of ethical monotheism, ask students to offer definitions of ethical monotheism and how each religion emphasizes an ethical approach to life.

Enrichment Activities:

1) Ask students to research the Koran's picture of heaven and hell and compare with Dante's Divine Comedy.

2) What role does religion play in the current problems in the Middle East? What light does your comparison shed on these problems?

3) Students can research the divisions within each of the religions: Orthodox, Conservative, and Reform Judaism; Catholic and Protestant Christians, Sunnism and Shi'ism in Islam.

WORKSHEET FOR COMPARISON OF MAJOR RELIGIONS

JUDAISM

FOUNDER: Moses WHERE STARTED: Palestine

HOLY BOOKS: Torah

MAJOR TEACHINGS:

1) Monotheism - "Hear, O Israel, the Lord our God, the Lord is One."
2) God is a personal god who enters the life of every man. The covenant with Abraham binds all Jews to a special relationship with God; Israel is chosen to bear witness against idolatry and false ideas.
3) God gave man free will to challenge and argue with God. Man is expected to try to find God's will in all things. God expects ethical behavior from His people.

DUTIES OF THE BELIEVER:

The good for man is to perform the *mizvoth*, the commandments of the Torah.

1) To do the will of God, to obey moral law.
2) To reveal His glory; to elicit such nobility from himself and others as to show the divinity in all things.
3) To hallow His name; to invest life so richly with dignity and beauty that glory redounds to the giver of life.
4) To imitate Him: to exhibit godly traits.
5) To advance God's kingdom; to cooperate with God as he drives toward the fullness of freedom, truth, and goodness in men and human affairs.

Life is good and man can find it good if he lives properly. He has free will in making moral decisions. Understanding is man's supreme purpose; knowledge is a key to understanding. But neither knowledge nor understanding is possible without study, discussion, and the right to make up one's own mind.

ORGANIZATION AND LEADERSHIP: Originally Judaism developed an organized priesthood and ritual. With the destruction of the Second Temple in 70 AD and the dispersion of the Jews throughout the world, the synagogue developed as a place of prayer (no altar, no priesthood). The Rabbi is both a student and a teacher of the Torah. The scattered people maintained their faith and a sort of unity through study of the Torah and Biblical commentaries found in the Talmud. Each person is responsible for his own search for God's will although there are definite schools of thought.

WORKSHEET FOR COMPARISON OF MAJOR RELIGIONS

CHRISTIANITY

FOUNDER: Jesus Christ WHERE STARTED: Palestine

HOLY BOOKS: Bible, particularly the New Testament

MAJOR TEACHINGS:

1) Trinity: There is One God existing in Three Persons: the Father, the Son, and the Holy Spirit. God, the creator, has always been active in the world. Through his Son he redeems mankind. Through the Holy Spirit He makes Himself felt in the lives of human beings.
2) Original Sin: Adam and Eve sinned by disobeying God; therefore they and all humanity know death as the result of sin. Through descent from Adam, every human being shares in the guilt of Adam's fall. Actual sin results from personal choice of action. (The newborn are guilty of original sin, but are cleansed by baptism.)
3) Atonement: Jesus is the Son of God, the Messiah. God sent Christ to earth to live and humans live, to suffer as humans suffer, to die to redeem mankind, and to gloriously rise again. The sacrificial death of Christ puts man "at one" with God.

DUTIES OF THE BELIEVER: Sacraments are religious acts based on events in the life of Jesus. Man achieves God's grace by observing the sacraments which are outward signs of inward truths. Churches differ in which sacraments they accept, but most accept baptism and the eucharist. The early church recognized seven sacraments.

1) Baptism
2) Confirmation
3) Eucharist
4) Penance
5) Extreme Unction
6) Holy Orders
7) Matrimony

ORGANIZATION AND LEADERSHIP: Christian churches have a formal organization, doctrine, and ordained clergy. Roman Catholics place great importance on the tradition of the church in determining the content of the faith and the devine guidance of the church in understanding scripture. Protestants place more emphasis on the scripture as the sole source of understanding.

WORKSHEET FOR COMPARISON OF MAJOR RELIGIONS

ISLAM

FOUNDER: Muhammad WHERE STARTED: Arabia

HOLY BOOKS: Koran

MAJOR TEACHINGS:

1) There is only one god, Allah, the omnipotent.
2) Allah has sent his prophets to man; among them are Abraham, Noah, Moses, and Jesus. Muhammad is the last and greatest of the prophets.
3) The Koran is the word of Allah.
4) Angels are the instruments of Allah.
5) Everything created by Allah is for good in its given use and circumstances. Its abuse is evil and suffering.
6) On the Day of Resurrection the evil deeds of each person will be weighed against the good deeds. Those who are saved will pass to paradise; the others will burn in hell. Each person is accountable for his own deeds; no one can expiate for another's sin.

DUTIES OF THE BELIEVER:

Five Pillars of Islam

1) Shahada: The profession of faith - "There is no God but Allah, and Muhammad is his prophet."
2) Prayer: Prayer five times a day.
3) Zakat: Alms - All able Muslims should give 2 1/2% of their income for the benefit of the poor. A believer may give more although he may not give away his family's inheritance. The amount given purifies the rest of the income.
4) Ramadan: Fasting: Healthy adults (over 13) fast from dawn to dusk during the month of Ramadan in recognition of the gift of the Koran from God through Gabriel to Muhammad.
5) Haj: Pilgrimage - At least once in a lifetime, a Muslim should make a pilgrimage to Mecca, circumambulate the Kaaba, kiss the black stone, and show oneness with the rest of the world's Muslims

In addition, Muslims are encouraged to strive in the way of God (jihad) which includes fighting to extend Islam.

ORGANIZATION AND LEADERSHIP:

There are no altars or images in Islam, no organized priesthood or sacraments. The mosque is a place of prayer and study. Prayers are led by an imam; anyone who is adult, of sound mind and good character may lead. Most worship is individual. Each individual is responsible for his own soul and must study the Koran to understand the will of God. He is aided by the Shari'a (canon law). Since all Muslims are subject to this law, the rulers were responsible for ruling according to Shari'a; for much of its history Islam has combined spiritual and temporal authority in the person of the caliph (successor to Muhammad). Some modern nations have adopted European systems of law.

Differences
Similarities
ISLAM
JUDAISM
Differences
Similarities
Similarities
Differences
CHRISTIANITY

WHAT IS THE VALUE OF AN EYE?

Materials Needed: Handout on Judaic Law

Objectives: Students will

1) learn the definition of *lex talionis* and give examples of what this philosophy of law might mean in practice.

2) examine rules and processes of the Judaic legal system to draw conclusions about how *lex talionis* was applied in Mosaic law.

3) draw conclusions about how such a system helped to maintain order in society.

Procedure:

1) Explain that the basic philosophy of law in the ancient Middle East was *lex talionis* or "an eye for an eye." (*Lex talionis* is Latin for "law of retribution.") Tell the students they will now use this concept to pass judgement on some familiar situations. In each case decide on a punishment that will be fair, will punish the wrong-doer, and will make the injured party feel that justice has been done.

a) A student cheats on a test and gets an A.
b) A neighbor's dog digs up your vegetable garden
c) A student sideswipes another student's car in the parking lot.
d) One student accidentally hits another on the stairs, causing the second student to fall and break an arm.
e) Two students get into a fight. One suffers a black eye, the other a broken nose.

2) Have students share their suggestions and then focus on how the concept of *lex talionis* is applied. What are the problems? What do you have to take into consideration? What are the advantages and disadvantages of this concept.

3) Pass out the worksheet on Jewish law as interpreted in the Talmud. Explain that the Talmud represents generations of scholars who have worked to interpret the laws of the Torah and apply them justly in every day life. One problem with literal application of "an eye for an eye" is that not all eyes are equal. Is the eye of an artist of the exact same value as that of a beggar? a soldier? a judge? Justice requires that the exact damage done to a victim be evaluated before punishment can be determined. The value is translated into monetary compensation.

3) Read the section on civil law. What kinds of questions must the court consider before coming to a decision? Ask students to compare the punishment in Jewish law with the punishments they suggested in step 2. Ask the students to pick one or two of the cases they discussed in step 2 and judge them by the five considerations used here. Is this a better way to deal with personal damage?

4) Choose a recent case which involves one person's word against another's. Ask students how the case would be resoved according to Jewish law. Which is better, to find in favor of the accused or the accuser?

Note: Of Codes and Crowns: The Development of Law has a more complete exercise on *lex talionis*.

WHAT DOES "MURDER" MEAN?

Materials Needed: Handout on Judaic Law

Objectives: Students will
1) attempt to define what murder means.
2) identify how murder is defined in Jewish law
3) Examine rules governing the conduct of trials to see how they affect the law and the administration of justice.

Procedure:

1) Write "Murder shall be punishable by death." on the board. Ask students whether or not they agree. Since they will probably not agree, focus on the statement "Murder is wrong" to bring up the question of what is meant by "murder". Ask them to define murder and deal with questions such as self-defense, killing in war, premeditation, accident, negligence. Help them to verbalize that people can agree on a law, but that careful thought and interpretation is needed to put the law into practice.

2) Refer to the list of offenses and punishments. What kinds of acts are considered? (accidental murder, premeditated murder, unpremeditated murder). What about self defense? The Torah says "...if anyone comes to kill you, you should kill him first." Also everyone has the right to kill those about to commit a serious crime such as murder or rape BUT violence must not exceed the minimum necessary to prevent the crime. For instance, a man cannot kill his pursuer if he can save himself another way.

3) Ask students to read the laws of evidence and protections for the accused. How do they affect the punishment for murder?
a) What if a man was seen chasing another man into a building and was again seen emerging from the building with a blood stained weapon? Could he be convicted of murder?
b) In most countries premeditation can be assumed on the basis of actions and premeditation. What is the basis of proof for premeditation under Judaic law?
c) How easy would it be to convict someone of murder and put him to death? (It was so difficult to find a case that answered all these conditions and restrictions that a court which passed a death sentence once in seven years was known as "the killing court." The Essential Talmud p. 169.)
d) How do the rules pertaining to trials and punishment affect the administration of justice? How are these rules similar or different from the rules in your own society?

4) Ask students to verbalize the relationship between the law itself and the interpretation and enforcement of the law.

JUDAIC LAW

In Judaism the basic laws are found in the Torah. Laws need to be interpreted, however, and generations of scholars compiled the laws and a thorough discussion of them in a series of volumes known as the Talmud. The Talmud does not distinguish between civil and criminal law; any offense against another person is an offense against God. The distinctions between civil and criminal law here are for convenience. Material for this exercise is taken from The Essential Talmud by Adin Steinsaltz.

CIVIL LAW

No one can escape responsibility for his actions whether committed through negligence, lack of concern for the rights of others, or with malicious intent. The only exemption from responsibility is in a case of coercion either through an external factor over which the accused had no control or because the accused lacks the power of judgement (as in the case of a child or a lunatic.)

In the case of damage caused to another individual, the court can consider claims in five categories: 1) loss of time (a period of enforced unemployment during convalescence), 2) healing (medical costs), 3) humiliation, 4) pain, 5) damage (lessening of value in the labor market or corresponding sphere). The court can award damages in any or all of the categories. All payments imply that the injured party is being recompensed for his injury.

In some cases fines are levied, for instance when a thief is required to pay twice the actual sum of the theft to the victim. Monetary claims are demands for justice; fines are for the protection of society.

In some cases there are two conflicting claims that can not be examined fully and there is only one witness. The law then requires the defendant to take an oath that "he has not stretched out his hand to his neighbor's labor." He is then cleared of the charge.

CRIMINAL LAW

The Talmud allowed Jewish courts to give the following punishments for offenses.

Flogging - 39 lashes under the care of a doctor for offenses against the negative injunctions ("Thou shalt not...") but monetary offenses and offenses that "contained no action" (such as curses or hatred) were excluded.

Exile - accidental murder due to negligence or lack of caution when there was no malicious intent.

Life imprisonment - when a man committed murder but had not been sufficiently informed of the consequences.

Death -
by stoning - idolatry, profanation of the Sabbath, incest (sentence carried out by the witnesses who throw the condemned off a high place and throw a heavy stone after him.)
burning at the stake - certain forms of incest
strangulation - adultery
beheading - murder

Court Procedures:

1) Laws of evidence
-Evidence is valid only if validated by two witnesses, adult men never accused of a criminal offense and not related to the litigants.
-Witnesses must stand up to cross examination so written evidence is not accepted except in the case of certain signed documents in civil claims.
-If significant contradictions emerge in cross examination, the testimony is thrown out.
-Circumstantial evidence is not acceptable even if there is no other explanation. Witnesses can attest only to what they have seen. Conjecture, theories, and hearsay are not accepted. __

2) Confession
-In civil cases when the accused confesses sentence is passed, but the confession is not assumed to be the truth but rather the money is given as a gift.
-In criminal trials the assumption is that a man does not belong to himself alone and has no right to inflict injury on himself. Confession has no legal validity. The accusation must be proved; this protects against extracting confessions by force. Self-incrimination is not acceptable.

3) Clarification of the intentions of the defendant
-The defendant can not be sentenced to flogging or execution unless the deed was committed with malice aforethought. Witnesses must testify that the accused was cautioned just prior to committing the crime that the act he was about to commit was forbidden and punishable by death and the defendant had taken note of it and accepted it by saying, "I know and I take it upon myself."

4) Protection for the accused

-The court must take the defendant's side as far as possible. Of 23 members of the court it takes 13 votes to convict, only 11 to acquit. If the court cannot reach a decision, the defendant is cleared.

-Any individual could plead for the defendant; only a member of the court could prosecute.

ISLAMIC LAW

Materials needed: Selections from the Koran

Objectives: Students will
1) use primary source material to draw conclusions about Islamic law.
2) compare Islamic law with Judaic law and their own legal system.

Procedure:

1) Explain that the students will be working with primary source material to draw conclusions about Islamic law and will add this information to their comparison of the religions.

2) Have students read the first set of suras from the Koran and answer the comprehension questions. Discuss the questions. Repeat for the other two sets.

3) Ask students to speculate on the place of mercy in Islamic law. Man has a right to avenge a wrong, but he is rewarded for forgiveness. What effect does this concept have on the application of the law? (Islamic scholars Dr. Abul-Wafa El-Taftazani and Chief Justice Said Al-Ashmawy place great emphasis on the quality of mercy in Islam.)

4) Ask students to compare the treatment of murder in Islamic law and in Judaic law. (Judaism places emphasis on finding the truth and on protecting the accused until the truth is known.) Add any similarities and differences found to the worksheet from the comparison lesson.

5) Ask students which system of law seems best to them. Would different circumstances require different approaches to law?

Enrichment Exercise:

Both Chief Justice Said Al-Ashmawy of Egypt and Dr. Abul-Wafa El-Taftazani, professor of Islamic philosophy at Cairo University state that Judaism brought justice to man, Christianity brought love, and Islam brought mercy. Ask students to offer evidence proving or disproving this idea.

SELECTIONS FROM THE KORAN

Concerning Law

Sura 5:47

God hath surely revealed the Law [of Moses], containing guidance and light: thereby did the prophets, who professed the true religion, judge the Jews; and the Rabbis and priests also judged by the Book of God, which had been committed to their custody; and they were witnesses thereof. Therefore fear not men, but fear Him, neither sell His signs for a small price. And whoso judgeth not according to what God hath revealed, they are infidels.

God hath therein commanded them, that they should give life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth; and that wounds should also be punished by retaliation: but whoever should remit it as alms, it should be accepted as an atonement for him. And whoso judgeth not according to what God hath revealed, they are unjust.

God also caused Jesus the son of Mary to follow the footsteps of the prophets, confirming the Law which was sent down before him; and He gave him the Gospel, containing guidance and light; confirming also the Law which was given before it, and a direction and admonition unto those who fear God:

And that they who have received the Gospel might judge according to what God hath revealed therein: and who judgeth not according to what God hath revealed, they are transgressors.

God hath also sent down unto thee the book of the Koran with truth, confirming that Scripture which was revealed before it; and preserving the same safe from corruption. Judge therefore between them according to that which God hath revealed; and follow not their desires, by swerving from the truth which hath come unto thee.

Unto every one of you hath God given a Law, and an open path; and if God had pleased He had surely made you one people; but He hath thought fit to give you different laws, that He might try you in that which He hath given you respectively. Therefore strive to excel each other in good works: unto God shall ye all return, and then will He declare unto you that concerning which ye have disagreed.

Wherefore do thou, O prophet! judge between them according to that which God hath revealed, and follow not their desires: but beware of them, lest they cause thee to err from part of those precepts which God hath sent down unto thee; and if they turn back know that God is pleased to punish them for some of their crimes; for a great number of men are transgressors.

Do they therefore desire the judgment of the time of ignorance? But who is better than God to judge between people who reason right?

1) What evidence do you have of *lex talionis*?
2) What do Moslems believe about Judaism and Christianity?

On Murder

Sura 2:178

O true believers! the law of retaliation is ordained to you for the slain: the free shall die for the free, and the slave for the slave, and a woman for a woman: but he to whom the brother of the slain shall forgive, may be prosecuted, and obliged to make satisfaction according to what is just, and a fine shall be set on him with humanity. This is indulgence from your Lord, and mercy. And he who shall transgress after this, by killing the murderer, shall suffer a grievous punishment.

And in this law of retaliation ye have life, O ye of understanding! that peradventure ye may fear [God].

Sura 17:31

Kill not your children for fear of being brought to want; God will provide for them and for you; verily the killing of them is a great sin.

Draw not near unto fornication; for it is wickedness, and an evil way.

Neither slay the ones whom God hath forbidden you to slay, unless for a just cause; and whosoever shall be slain unjustly God hath given his heir power to demand satisfaction; but let him not exceed the bounds of moderation in putting to death the murderer; since he too is assisted by this law.

Sura 5:35

Wherefore God commanded the children of Israel, that he who **slayeth** anyone, without having slain a person, or committed wickedness in the land, shall be as if he had slain all mankind: but he who saveth a life shall be as if he had saved the lives of all mankind.

Sura 4:92

It is not lawful for a believer to kill a believer, unless it happen by mistake; and whoso killeth a believer by mistake, the penalty shall be the freeing of a believer from slavery, and a fine to be paid to the family of the deceased, unless they remit it as alms; And if the slain person be of a people at enmity with you, and be a true believer, the penalty shall be the freeing of a believer;

but if he be of a people in confederacy with you, a fine to be paid to his family, and the freeing of a believer. And he who findeth not wherewith to do this, shall fast two months consecutively, as a penance enjoined from God; and God is Knowing and Wise.

But whoso killeth a believer intentionally his recompense shall be hell; he shall remain therein forever; and God shall be angry with him, and shall curse him, and shall prepare for him a great punishment.

1) What happens if the brother of a murder victim forgives the murderer?
2) Who has the power to demand satisfaction when a murder had taken place?
3) What are the penalties for
    a) killing by mistake?
    b) killing an enemy?
    c) killing an ally?
    d) deliberately killing a believer?

On Forgiveness

Sura 34:1

Praise be to God! unto Whom belongeth whatever is in the heavens and on the earth: and unto Him be praise in the world to come; for He is Wise and Intelligent.

He knoweth whatsoever entereth into the earth, and whatsoever cometh out of the same, and whatsoever descendeth from heaven, and whatsoever ascendeth thereto: and He is Merciful and ready to Forgive.

Sura 39:53

Say, O my servants! who have transgressed against your own souls despair not of the mercy of God: seeing that God forgiveth all sins, for He is Gracious and Merciful.

And be turned unto your Lord, and resign yourselves unto Him, before the threatened punishment overtake you; for them ye shall not be helped.

Sura 42:4

Unto Him belongeth whatever is in the heaven and in the earth; and He is the High, the Great God.

It wanteth little but that the heavens be rend in sunder from above, at the reverence of His majesty: the angels celebrate the praise of their Lord, and ask forgiveness for those who dwell in the earth. Is not God the Forgiver of sins, the Merciful?

Sura 45:14

Speak unto the true believers, that they forgive those who hope not for the days of God, that He may reward people according to what they shall have wrought.

He who doth that which is right, doth it to the advantage of his own soul; and whoso doth evil, doth it against the same; hereafter shall ye return unto your Lord.

Sura 42:39

And those who, when an injury is done them, avenge themselves: and the retaliation of evil ought to be an evil proportionate thereto: but he who forgiveth, and is reconciled unto his enemy, shall receive his reward from God, for God loveth not the unjust doers.

And whoso shall avenge himself, after he hath been injured; as to these, it is not lawful to punish them for it;

But it is only lawful to punish those who wrong men, and act insolently on the earth, against justice; these shall suffer a grievous punishment.

And whoso beareth injuries patiently, and forgiveth; verily this is a mighty work.

Sura 24:22

Let not those among you who possess abundance of wealth, and ability, swear that they will not give unto their kindred, and the poor, and those who have fled their country for the sake of God's true religion: but let them forgive, and act with benevolence towards them. Do ye not desire that God should forgive you? And God is Gracious and Merciful.

Moreover they who falsly accuse modest women, who behave in a negligent manner, and are true believers, shall be cursed in this world, and in the world to come; and they shall suffer a severe punishment.

One day their own tongues shall bear witness against them, and their hands and their feet, concerning that which they have done.

On that day shall God render unto them their just due; and they shall know that God is the evident Truth.

Sura 9:79

They who slander such of the believers as are liberal in giving alms beyond what they are obliged, and those who find nothing to give but what they gain by their industry; and therefore scoff at them: God shall scoff at them, and they shall suffer a grievous punishment.

Ask thou forgiveness for them, or do not ask forgiveness for them; it will be equal. If thou ask

forgiveness for them seventy times, God will by no means forgive them. This is because they believe not in God and His Apostle; and God guideth not the ungodly people.

1) What are the rules concerning vengence?
2) What is the attitude toward mercy?
3) What are the obligations of people with wealth?
4) What is the attitude toward people who make false accusations? who slander those who are generous?

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Israel and Egypt

The following package includes activities on Israel and Egypt. You are responsible for doing the first activity in each section. You also need to complete at least one of the other activities in each section.

Mary E. Snethen
Fulbright-Hayes
Israel - Egypt
summer 1991

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Geography/environment

I. Maps

A. prepare 2 maps of Israel
   1. Map 1 includes
      a. physical features
         1) rivers, lakes, seas
         2) mountains, deserts
         3) forests
      b. occupied territories
      c. neighbors of Israel

   2. Map 2 includes
      a. major cities
      b. symbols for major resources
      c. major industries

B. prepare 2 maps of Egypt

   1. Map 1 includes
      a. physical features
         1) rivers, lakes, seas
         2) mountains, deserts
      b. neighbors of Egypt
   2. Map 2 includes
      a. major cities
      b. symbols for major resources
      c. major resources

II. Prepare and give a 3-5 minute speech on how solar energy is used in Israel and Egypt.

III. Prepare a chart which shows the growth of forestland in Isreal for the past 60 years. Include data :

A. on how you could plant a tree in Isreal.
B. on the effects of the forests on the climate

IV. Suez Canal - choose one of the following to do

A. Write a 150-200 word paper on the history and current use of the Suez canal.

B. Map the Suez canal including:
   1. Major cities along the canal
   2. site of the tunnel under the canal
   3. a chart of the fees for use of the canal
   4. a chart of the size of ships using the canal

V. Build a model of methods used to farm the desert

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Political

I. Government - complete (on you own paper) the following chart for both Israel and Egypt:

_____(nation)	Leaders	duties
Executive Branch		
Legislative Branch		
Judicial Branch		
Political parties		
Ambassadors		
major political issues		**********

II. Write a feature story for a newspaper on the Camp David Accords Ten years later. (200-300 words)

III. Collect at least 10 political cartoons on Israel or Egypt and explain in a 2 sentence summary the point of the cartoon.

IV. Prepare a T-chart that lists the pros and cons of the United States giving aid to Israel to help in the relocation of Soviet Jews.

V. Write a letter to your US Senator and ask what is their position on an issue that affects Israel or Egypt. Give your position on the issue in the letter. Share the return response with the class.

VI. Keep a diary for two weeks of the evening news or newspaper articles that mention issues that affect Israel or Egypt.

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Economic

I. Complete the following chart on your own paper for both Israel and Egypt:

Natural resources

Agricultural products

Types of industry

Trade
a. exports
b. imports
c. major markets

Monetary unit

$ aid from the US

GNP/capita

unemployment

II. Research the use of Kibbutz's in Isreal. Write a 200-300 word paper on their economic successes and failures.

III. You have a friend travelling to Egypt and Israel. You need to give them a list of items sold in each country that are special to the area.

IV. Create a poster of the Aswan Dam. Include on the poster:

a. The dimensions of the Dam
b. a paragraph giving the history of it being build
c. statistics on Lake Nasser
d. the effects on Egypt of the Dam.
e. a map of the Nile

Social

I. Complete the following chart on you own paper for both Israel and Egypt:

Birth rate

life expectancy

literacy rate

population

religions

clothing styles

languages

II. Prepare a travel brochure for visiting tourist sites in Egypt and Israel. The brochure must include at least 3 illustrations for each nation and a one sentence summary of 8 places to visit in each nation.

III. Write a manual on the do's and don'ts in visiting a synagoque and a mosque. Include a diagram of a typical synagogue and of a mosque.

IV. In a 3-5 minute speech compare and contrast marriage and divorce customs in Israel and Egypt.

V. Create a 24 hour restaurant which serves food typically found in Israel and Egypt. Develop a menu for you restaurant that depicts the food eaten through out the day. Be sure to include pictures and choices to make a balanced diet.